

THE  
**Clergies Honour :**  
 OR, THE  
**LIVES**  
 OF  
 St. **BASIL** the Great,  
 Archbishop of *Neo-caesarea*,  
 AND  
 St. **CHRYSOSTOM**,  
 Archbishop of *Constantinople*.  
 Drawn by way of Parallel.

---

Δὲ ἔν τὸν ἐπισκόπον ἀνεπίληπτον ἦν.

*A Bishop then must be blameless. 1 Tim. 3. 2.*

Τὸν δὲ ἄρχοντα πλεονεξίας λαμπρότης & λαμπρότης ἦν αὐτῷ,  
 καὶ βίον ἔχον ἀκακίαν, &c. Chrys. in Epist. 1 Tim.

\*Tis necessary for him, who governs the Church, to shine more illustriously than the brightest Lamp; in his Conversation the least spot must not appear: The Splendor of his Vertues, and Graces, must draw the eyes of all persons to him, and sweetly enforce them to conform their actions according to the pattern of his more elevated demeanour.

---

LONDON, Printed by Nat. Thompson, for William Cooper, at the  
*Pelican in Little-Britain, 1681.*

*done autoris,  
 Johu Dowell.*

CHURCH OF ENGLAND

LIVES

OF

Archbishops of York

AND

CHURCH OF ENGLAND

A Church of England

Church of England

Church of England

Church of England

Church of England

Church of England

Church of England



# TO THE READER.

**I**T cannot be otherwise imagined, but when a contempt is cast upon Religion, a scorn must be thrown upon those who administer Holy Offices : nay when God himself is blasphemed, can any admire, that those who wait at his Altar, should lie under the greatest slight, and suffer under the severest reproaches ? If they call the Master of the house Beelzebub, how much more them of the household ! no Servant can be civilly received, when his Master is scorned. I have endeavoured to vindicate the glory of Jesus Christ, in the Treatise called, The Triumph of Christianity. I stile this, The Clergies Honour, by giving the Lives of two excellent Greek Fathers : I entitle it a Parallel. I have given an account of both their Grandeurs, and as God hath distributed to several persons various Gifts, so have I given my conjecture in what one excelled the other. I present unto the Reader in a Collation, both these from their Cradles to their Graves. I call them Archbishops ; they both commanded  
A 2 other

Tris - River p 422

Crosiers. p. 22

Pows p 7

Altar

Reverence p 20

## To the Reader.

*other Bishops, which is clearly manifested by St. Chrysostom's Journey into Asia, in which he deposed several Bishops; and St. Basil's Letter to those Bishops in Pontus, who had Simoniacally taken money for Ordination, in which he alone Excommunicated them. The name Patriarch, taken from the Jews, was not known till after-times. The scorn which is cast upon the Clergy, is every where sufficiently notorious, which this Pen shall take no notice of. I shall make some short reflections upon some passages which have come from the Press. The Prefacer to Mr. Hobbs his Book of Necessity, thus saith: If we consider the practices of those who pretend to be the Interpreters of them, (i. e.) the Scriptures, and to make them fit meat for the people, how that instead of renouncing the World, they endeavour to raise themselves in the greatest Promotions, leisure and luxury, that they make them the decoys of the People, to carry on Designs and Intrigues of State, and study the enjoyments of this World, more than any other people, he will find some grounds to conclude the practise of such to be the greatest disturbance, burden and vexation of the Christian part of the World.*

*This is a calumny as false as odious: 'tis too  
sadly*

## To the Reader.

*sadly to be bewail'd, that there are amongst the Clergy many guilty of those crimes ; but must the Vices of some be charged upon the Body of the Clergy ? Did these Fathers screw themselves into Preferment ? No ; they were deservedly advanced into great Dignities in the Church, yet these Honours they declined as long as they could. Into Ease ? No ; they were the most laborious persons in the World. Into Luxuries ? No ; they were persons who lived in the exercises of a prodigious Mortification, and Austerity. Into Riches ? No ; the Estates left by their Parents, and gain'd in their Ecclesiastical Dignities, they spent upon the Poor ; that when they died, they might justly with St. Augustine when he was dying, say, Pauper Christianus non habet unde condat Testamentum. The same may be truly averred of thousands more almost in all Ages of the Church, who flourish'd in all virtue and goodness, and rendered Christianity amiable by the admirableness of their lives ; and by the lustre of their examples, and purity of Doctrine, attracted many from a state of Impiety, into a sweet compliance with Religion, and the practice of all good. Mr. Dryden, a Poet of no mean parts and learning, whose Fancy is fully agreeing with a soft humour, spares not Cowley, the glory of his*

## To the Reader.

age, who lies wrapt up in his immortal sheets :  
He will not suffer the Clergy to pass without a  
lass ; thus saith he, Separated Beings may be  
better explicated by Poets, then by Philo-  
sophers or Divines ; for speculations on these  
are Poetical, Fancy being in Poets sharper  
then in dull and heavy Gown-men. There  
are Gown-men in the World neither heavy nor  
dull ; Fancy in an excellent Divine, is as high  
as in any Poet : Eloquence is the product of  
Fancy and Imagination, which takes as great  
a flight in Divines, as in any persons of  
the World. The Judgment and Learning of  
Dr. Beaumont, the present Regius Professor  
in Cambridge, is known to the World ; this  
may cause Mr. Dryden to rank him among the  
number of the dull and heavy Gown-men : but  
surely Mr. Dryden will think the Fancy of  
that great man equals his own. But why must  
the speculation of separated Beings be the act  
of Fancy ? indeed if with Mr. Hobbes he thinks  
that Spirits, and incorporeal substances, imply  
a contradiction, that Miracles are as Castles  
raised in the Air, there might be some pretence ;  
yet were there no real Spirits and incorporeal  
substances, it were an unjust assertion : for the  
speculation of the nature of separated Beings,  
is the act of the Judgment, and not Fancy, and  
thereby



## To the Reader.

thereby not Poetical; it belongs not to Imagination, but Reason, that is light and airy, this ponderous and grave Imagination which makes a Poet conform the nature of things to its own Idea; but Judgment besides Eloquence being necessary for a Divine and Philosopher, brings its own Idea to the nature of the things. If Mr. Dryden be appeal'd, can it be credited that he will affirm Fancy to be the judge of the nature of things? There is a Gentleman who hath wrote a Tract, stiled, Reflections upon the Eloquence of the Bar and Pulpit, who hath severely censured the Greek Fathers. Thus saith he: The order, their design, the matter they treat on, are very little just, and not conformable to precepts of Art. He gives a strange and bold character of the most eloquent persons of the World. That Gentleman, if versed in the Greek Fathers, did not seriously consider, that most of their Sermons were transmitted to posterity, by the care of Sermon-writers, Brachygraphy being much used at Rome and in Greece. There is a vast difference between Sermons revised by the Authors, and those which are published by the care of Brachygraphers. I must averr, that those Tracts which the two Gregories, St. Basil and St. Chrysostom wrote and corrected, for their

7211001

A 4 elegancy

## To the Reader:

*elegancy of stile, quickness of conceit, exactness of order, braveness of matter, power of forcing the mind, are inferiour to few or none of the most corrected pieces of the East. From the Pens of excellent persons something falls rude and unpolite, yet in their careless Opera's there will be seen the lineaments of a noble Wit, and Judgment. The like may be said of the meanest Tracts of these great persons, which totally reproves that rash character. 'Tis no wonder that Spinosa should shew himself so declared an enemy to Christianity, when he reproaches all sorts of Religions, and Humane Nature it self.*

Sp. Trac. Concerning Mankind thus saith he;  
Theol.pol. Men are born to devour Men, as  
cap. 18. greater Fishes the less: which words

*carry in them as great a scorn and debasement to Mankind, as can be imagined. To expose*

Praefat. *Christianity he uses these words: I have*

*often wondred that men who glory, that they are Professors of Christianity, that they have entertained that Religion, which commands love, sweetness of society, peaceableness of behaviour, justice, and faith to all; should so bitterly contend amongst themselves, and prosecute one another with implacable hatred; that the Articles of Faith, which each party confesses, may*  
*sooner*



## To the Reader.

sooner be known by a contrary, then by their own Faction ; and to cast an ignominy upon all Religion, things are thus reduced ; none can be discerned, whether he be a Christian, a Turk, a Jew, or Heathen, but by his garb and mean, that he frequents that Church, has embraced this or that Opinion, and is the follower of some, whom he calls Master ; otherwise there is the same manner of life to all ; these things being waved, the Professors of different Forms agree in the same conversation. *These imputations are untrue and invidious. Religion is in it self not less excellent, because the Professors of it are bad ; let all men be liars, God is true. The wicked lives of men, derogate not from the glory of Religion ; the intemperance of most men, do not sully the splendour of temperance. If Ministers of State, Judges, and Officers attending the Law, do by bribery and delay, oppression, craft, or any evil means, injure the People ; their ill administration of Justice, doth not diminish the reason and goodness of Laws . and there is certainly nothing more evident then this, that no persons in the World have lived lives so full of reason and goodness, as Christians have done ; none so manifested so ardent a love and affection to their Lord and Master,*

## To the Reader.

Master, and to one another, as they have: and this is certainly true, that as the genius of Christian Religion tends to peace, to universal charity, and to all sorts of virtues; so than Christians, none more illustriously practised them, nor suffered more in the exercise of them. Let any one take a view of the Primitive Christians, and many millions of others; can they be charged with Luxury, with Pride, Ambition, Covetousness, Cruelty? No; but on the other side, in them were eminent a rigorous Abstinence, a profound Humility, a generous contempt of this World, an assiduous labour, the sweetest affection towards their Brethren, a peaceable disposition, a most intense endeavour to make all men truly happy. But what means that false obloquy of Spinoza, Christian Religion does teach Concord and Love, &c. Though in too many the contrary Vices were too manifest, yet it is equally certain in many others, those admirable Vertues were gloriously eminent. When he urges against Religion, letting aside the frequenting of some Church, and all sorts of persons, agree in the same manner of life; what sense does that bear other than this? All sorts of persons eat and drink; in all sorts of Professions there are active and contemplative men; they exercise all

## To the Reader.

all sorts of Arts and Sciences; but what then cannot there be sufficient marks or evidences given, of what Religion a person is of, supposing the truth of Christianity? The Professors of it acknowledge Jesus to be the Son of God, that he came into the World to give us such Laws, and upon condition of Obedience promises such a happiness and reward; what though they eat and drink, be employed in Arts and Trades, cannot they give evident testimonies of being genuine Christians? If that they regulate their eating and drinking, the management of their Trades and Employments, according to the Laws that their Master prescribed them; entertain the Principles of Faith, and are guided by the Commands that he hath given them; are ready to manifest their affection to their Lord, by dying in the defence of his Faith, and for his honour; how can they give greater evidence of their being his genuine Disciples? That the Clergy have endeavoured to make great Places and Preferments to be the Instruments of Vice, is not to be denied, but most sadly to be bewailed: but that abundance of the Christian Clergy, and those of such a Profession, were superiour to any of the like in any condition in the World, and have outvied them in the splendor  
of

## To the Reader.

of most excellent actions, is with equal truth to be asserted. The World has not produced better persons, then what the Church has : In all Professions, as in the state of man, there are various degrees, and diversities of conditions ; but in this, the Church may justly glory, that multitudes of her Clergy have slighted all the invitations to Honour, Riches or Ease ; and that abundance of them, who have been compelled to accept of Honours and Estates, have by their carriages demonstrated, that in the affluence of Riches, Charity and Poverty of Spirit to be the greatest treasures ; and in the accumulation of Honours, Humility to be their greatest glory. And it is indubitable, that the Arguments and Reasons which the enemies of our glorious Religion use against it, are false and frivolous, the Principles of their Philosophy are absurd and full of contradictions, that they place their surest refuge in Calumnies and Slanders ; it behoves all Christians to study the honour of their profession, to promote peace, to advance sanctity, and stop the mouths of all gainsayers, that Sion may be the praise of the whole Earth, her Stones may be laid with Saphirs, and her foundation with fair Colours.

These glorious Prophecies, which have not  
yet

## To the Reader.

yet been accomplished, will certainly be performed. When the beauty of the house of the Lord openly appears, then the honour of them that administer Holy Offices, will not be obscured. That Earl, great for his vast Wit, rendered ignoble by his Crimes, through the grace of God made illustrious by his remarkable Conversion, in the career of his Impieties, cast a scorn upon the Clergy; being enlightened by the Rays of Heaven, acknowledged how unworthily heretofore he had treated that Order of men, reproaching them that they were proud, and prophesied only for rewards; but now he had learnt how to value them: That he esteemed them the Servants of the most High God, who were to shew to him the way to Everlasting Life.

The reproaches cast upon those, who wait upon the Altar, are not to be attributed to Religion, or the Doctrine, which they are engaged to preach. There is a vast difference between the product of vicious passions, and evil habits: We do justly reproach our Adversaries with this great wickedness, that by an immediate consequence from their Sentiments, no worship can be given to the ever-glorious and Eternal God, no obedience or faithful subjection to the Supreme Magistrate, no justice between man and  
man.



To the Reader.

man. The same great person thus laments :  
The absurd and foolish Philosophy, which  
the World so much admired, propagated by  
the late Mr. Hobbs, and others, had undone  
him and many more of the best Parts in the  
Nation. The wickedness of our Opponents can-  
not charge the Commandments of the blessed  
Jesus with the least error. For the preserva-  
tion and flourishing of Christianity, we will  
put up our prayers to Almighty God, that no-  
thing may separate us from the love of God,  
which is in Christ Jesus. Ordain, O Lord, a  
Lamp for thine anointed; deck thy Priests  
with Salvation, and make thy Saints sing  
aloud for joy. Amen.

THE



**T**He Compiler of this Tract hath not given the particular account of each Author, out of which he hath collected this History ; but he assures the Reader, that he Traded not with any fabulous Writer: he durst not trust *Chrysostom's* Biographers, but the Books out of which he hath taken this Parallel, are,

*St. Basil*, Græcè: Ed. Froben: Basileæ 1551:

*Nazianzen*, Græcè: Ed. Herbagi: Basileæ 1550.

*Chrysostom*, Græcè: Ed. Savilianâ: Ætonæ 1612.

*Socrates, Sozomen, Theodoret*, Græcè: Ed. Steph.

Parif. 1544.

*Photii Bibliotheca*, Gr. & Lat. Ed. Rothom. 1653.

---

### E R R A T A.

**P**Age 11. lin. 6. dele *the Snow of*, p. 17. l. 26. set the colon point after *Grave*, p. 63. in the marg. for *Appeals*, read *Fraternal Addresses*, p. 64. l. 27. *when the East was so dreadfully tormented*, are a Parenthesis, l. 29. r. *Bishops*, and dele the comma.

I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you. I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you.

I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you. I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you.

I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you. I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you.

I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you. I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you.

I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you. I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you.

n  
v  
l  
c  
c  
ff  
w  
h  
li  
th  
B  
o  
S  
p  
g

The PARALLEL  
Of the LIVES of  
St. *Basil* the Great,  
AND  
St. *John Chrysostom*.

**H** *Elenopontus*, a mean City of the The Birth and Paren-  
Cappadocian *Pontus*, had for tag of  
ever been obscured in the *St. Basil*.  
Charts of Geographers, had

not the Birth of *Basilus* given it a perpetual lustre; whose Parents were of ancient and great Nobility. His Grandfather was one of the Nobles of *Cappadocia*, and made more Honourable by the Christianity which he gloriously professed.

The *Maximinian* Persecution occasioned his flight into the Desarts of *Pontus*; whither he, with some brave persons, his Friends, and some of his Family, retired; and there for seven years he lived: That wild Desert afforded no other meat than what his Prayers obtained from Heaven, the Beasts and the Fowls that fed him, were Prisoners of his prayers, they being caught by no other Snares or Nets, than those his Ejaculations had prepared. Yet supposing men might afford a greater liberty, and shew a more fair civility, than

the Beasts of the *Pontick* Wilderness, he ventured again into the open Air of *Cappadocia*; where, though his expectation was cheated, his Faith was permanent; and what the savage Beasts did not act, the devillish Pagans perpetrated; by whom he received a cruel, but glorious death; the Annals of the Church perpetuating the day of his Martyrdom.

The Parents of *Basil* were *Basilus* and *Emmelia*: *Basilus* his Sanctity advanced him to an Episcopal Dignity, which he managed with great piety and prudence. *Emmelia* survived her Husband many years, who had the unusual felicity of the prosperous holiness of ten Children, (five of whom were Sons, three of which were Bishops of eminent wit and holiness) the glory of that present, and succeeding Ages. At her death, which happen'd in the 90<sup>th</sup>. year of her age, *Macrina* her eldest Daughter, and *Peter* her youngest Son were present; before they closed her eyes, that heavenly Widow laid her hands upon her eldest Child, which was *Macrina*, and on *Peter*, then a Presbyter, her youngest Child, and gave up the Ghost with these heavenly passages: *O my Eternal God, in this my eldest Daughter, and this my youngest Son, I dedicate my whole harvest of Children to thy Divine Majesty; and in these prayers I commend my Soul unto thee; the first fruits and tenths are thine; all, O my God, are thine, into thy hands I commit my Spirit.*

Of such a Father, and such a Mother the great *Basilus* was born, *Anno* 319. *Constantine* being the fifth,

fifth, and *Licinius* the first time Consuls. O glorious felicity ! an aged Lady living in such an exemplary Piety, seeing her Children to be the Pillars of the Church, and glory of their Age, thus happily in the vigour of her parts and piety to breath out her blessed Soul.

*Antioch*, the Metropolis of *Syria*, receives an eternal honour by the Birth of *Chrysostom*; which happen'd Anno 354 *Constantinus* the seventh, and *Gallus* the third time Consuls. His Parents, *Secundus* and *Anthusa*, were of the Noble Race of the Senators of *Antioch*. *Milesius* the Archbishop of that See, was the instrument of converting them from Paganism to Christianity. His Father *Secundus* died, when *Anthusa* his Mother was but 20 years of age; who after the decease of her Husband, lived in a perpetual Widowhood. *Secundus* was unwilling to survive that glorious honour which Christianity had conferred on him, fearing he might defile the white Garments of his Baptism, with a subsequent viciousness. She to manifest that entire love, which Christianity had encreased in her purer breast, to her Husband, gained that honour from the Enemies of Christianity, that *Libanius* the Pagan, yet Eloquent Orator of *Antioch*, enquiring of *Chrysostom* himself the age of his Mother, *Chrysostom* answered, 40 years; and again asking what state of life she embraced, he return'd, Widowhood, which she had continued for 20 years: ( for his Father *Secundus* died when his Mother was but 20 years old ) at which

Of St.  
*Chrysostom.*



reply he cryed with a strange joy and astonishment to his Auditors and Pupils, *See, what famous Women are amongst Christians!* The Roman Orator to that profuse Gentleman, who upbraided him with the meanness of his Parentage, smartly replied, *I give a lustre to my Family, but you have obscured the glory of your Ancestors.* Of these great Persons the question will not easily be determined, whether from their Parents they received, or unto them gave the greater Splendor: But it is unquestionably true, that no Parents had Children of greater Excellencies, nor Children had Parents of higher Accomplishments. These persons of singular extraction, remembered the Nobility of their birth, and would do nothing unworthy of so great a descent. As *China* Dishes receive their perfection from a long continuance in the Earth, and thereby are prepar'd for ornament and most excellent uses; so Nobility dignified by a continued succession, is fitted for the gallantest employments, and the greatest actions. Happy certainly were those Ages of the Church, when Nobles offer'd themselves up willingly to serve the Lord; when a Chair of State was not more valued, than an Episcopal See. *Plato* rejoiced in the happiness of those Commonwealths, who had Philosophers for their Princes: and certainly it would be a great felicity and splendor to the Church, if the Nobility were her Prelates and Governours. The Revenues and Dignity of the Church generally came from the Nobility, who divested themselves to cloath the Altar; and there is nothing more  
rea-



reasonable, than that the Church should confer her Honours on those persons, to whom she is indebted for them.

*Basil* having the great happiness of a Noble man, and a learned Bishop to his Father, he needed for his younger years

The Education of  
*Basil.*

no other School than the Bishops; where he received the first Rudiments of Grammar and Rhetorick, with the accomplishments of Sanctified and Gentile manners in his Education: In him Holiness and Civility sweetly met, both of which received a lustre by a learned institution. To ripen his great parts, and to furnish him with the universal Literature, and the comprehensive knowledge of Men and Books, he was sent first to *Cæsarea*, the Metropolis of *Cappadocia*; thence to *Constantinople*, flourishing then with a confluence of the greatest Wits in the World: 'twas then the Residence of the Emperors of the West; from thence he travelled into *Athens*, where he was first acquainted with the great *Nazianzen*.

*Athens* as yet continued to be the common Academy of the World, where was the greatest number of the most Eloquent persons of that Age. And as amongst the *Greeks* in former times, none was esteemed for a brave Combatant, unless he had been victorious in the *Olympick* Games; so none was reputed a great Philosopher or Orator, who in the Schools of *Athens* had not received the Acclamations of Victory and Triumph. He was then but about one and thirty years of age: his fame flew to *Athens* before he could there arrive

rive, and was sufficiently known. The repute of his Learning was so great, that it freed him from that toyish Rite and ridiculous Ceremony used in the Matriculation of young Scholars into that Academy. That pretty Ridicule, mixed with something serious, was after this manner : The New-comer was first amicably entertained, and received in the house of some of his Friends, or by one or other of the Masters of Oratory : Afterwards he is assaulted with perpetual Jeers, some impudently taunt him, others more learnedly abuse him ; this Stranger as his manners are Clownish or Gentile, Sottish or Ingenuous, is variously treated ; yet is sufficiently abused by the Wits of the Academy, which seems very barbarous to those that are ignorant of the Rites, but to those that know it, it's pleasant and delightful ; and the end of this Tragedy is the administering of mirth and laughter to the Wits of the Town, who entertained themselves with the discourse of the ingenious abuses put upon this Novice, and the uncouth replies given by him : And afterwards in State through the Market-place he is carried to a Bath, the young Academicks going in order two and two before him ; when coming near to the Bath, they give a fearful shout, dancing and antickly skipping as Enthusiasts ; pretending they might not be admitted to the Bath, but by their vehement knocking, and loud outcries, they terrifie the young Scholar, the doors are opened, he's admitted into the Bath, and coming out he is received as a member of their  
Uni-

University, their Friend, and Companion. From this Pageantry, the Learning of *Basil* exempted him; who in the Schools was assaulted by two *Armenian* Orators, men of great Wits, but of greater Impudence, whom he forced out of the Schools to their eternal dishonour. From thence he went to *Alexandria*, afterwards to *Antioch*, where he conversed with as great Orators as the World afforded. At *Athens* he was taught the perfection of Eloquence, by those famous Rhetoricians *Hymerius* and *Proaresius*: his fellow Scholars were *Nazianzen*, *Julian* and *Libanius*, all of great Eloquence and Learning. Fifteen years he spent in travelling unto, and residing in the best Schools and Academies of the World; whereby he attained a vast knowledge in Philosophy, Rhetorick, and all humane Literature. What indeed could not be attained by so great a Wit, enjoying so gallant an Education!

*Chrysostom* being born at *Antioch*, then the Metropolis of *Syria*, and the third Patriarchal See, flourishing with Riches and Arts.

Of Chrysostom.

The greatest Orators and Philosophers of the age there opened the Schools under *Andragathius*: He was instructed in the various Sciences of Philosophy under *Libanius*, the Eloquentest man of that age; his natural propensity and fitness for Oratory, ripened into the highest perfection that ever the Pews of Pagans, or the Pulpits of Christians knew. The Admiration that *Libanius* had of him, engag'd all the Orators of that time to love the Sweetness of his tongue, and fear the greatness of his parts.

Pew  
Pulp

*Libanius* his Master stood in awe of his Scholars Censure. Though he needed not the travels of *Basil*, by reason of those great Advantages which *Antioch* abounded with above *Helenopontus*; yet for Curiosity sake, rather then for Necessity, to teach, rather then to be taught, he travelled to *Athens*; where being admitted to pronounce an Oration before the *Senate*, he was by their Decree and Suffrage declared to be Superiour in Eloquence to *Anthemius*, the most Renowned Orator of that Academy.

The Divine Grace, who prompted *Basil* in his Study and Travels, fitted him for brave undertakings. *Heaven* so prevailed upon his mind, that he designed to spend the remainder of his Life in Religion, and Ecclesiastical Employments. His Travel to *Alexandria* gave him an acquaintance with the Religious persons of *Egypt*; where an *Ascetick* life most gloriously flourished. The Instructors in an holy and divine life were the most admired Fathers of *Egypt*, who inflam'd his breast, hugely disposed to piety, with those divine *ardors*, which presently consumed in him all divine affections and inclinations; so that without intermingling with any Civil affairs, he retired for the enjoyment of God by Prayer, Study and Meditation, into Solitude.

Of *Chrysostom* whose prodigious Eloquence somewhat ballanced his divine Soul, imagined that he might serve the Eternal God by the defence of oppressed persons. He therefore resolved upon so excellent an intent to improve his Parts and Learning, to betake himself to publick

lick Pleadings and Orations: But experience taught him, that the trouble and diversions impeded his progress in a more Heavenly life. He therefore forsook that employment, and retired into the Desarts of *Syria*; and under the conduct of *Theodorus* and *Carterius*, he was instructed in that life which he most desired, to wit, in imitating the life of *Angels*.

*Basilus* prepared for Ecclesiastical affairs which he totally designed: he passed through all Ecclesiastical Orders. Happy persons who are fitted for the Employment, before they undertake it. They seldom fail of any business, who enter upon it with the greatest consideration. It is the Frenzy to polish the stones in the building, after they are laid upon the foundation. The late Author of the Contempt of the *Clergy* is hugely mistaken, when he attributes it to their Poverty: for Poverty debases no man that is virtuous, nor do Riches exalt any person that is vitious. 'Tis sanctity that is the glory of the Clergy: This is the grand misery, that they must be made fit for the Ministry after they have entred into Orders. He first became a *Reader*, then order'd *Deacon*, afterwards was made *Priest* of *Casarea*: *Chrysostom*, after he had spent three years in the *Wilderness*, by reason of a violent Sicknes, returns to *Antioch*; where he entred into Sacred Orders, and from the lowest degree of a *Reader*, he ascended to the *Archiepiscopal See* of *Constantinople*. They build the highest, who lay the surest foundation  
in

*Basilus* entrance into Ecclesiastical Employment.



**Humility:** So great an honour was given to Religion, that the greatest wits disdained not to be *Readers* in the Church of God. The best of *Kings*, of whom our Lord and Saviour was descended, though he changed his *Shepherds* Crook into an Imperial Crown, yet he preferred the being a Door-keeper in the House of the Lord, to the dwelling in the *Tents* of wickedness.

In the Judgment of *Photius*, the greatest Critick in the World, the styles of both of them were not exceeded by *Plato* and *Demosthenes*, in Purity, Significancy and Propriety. The Greatness of their minds manifested themselves in the Majesty of their Pens, and Tongues the constancy in their evenness. *Basil* had very few Excursions; the more frequent Digressions of *Chrysostom* wanted not their usual sweetness and Eloquence, or just necessity. A *Virgin* modesty always appeared in their Writings, flowing from the purity of their Souls. They were full of Humility; their language never savoured of affectation. There are no *Monuments* in which the Eloquency, Copiousness, and Majesty of the Greek language are more conspicuous, then in the Writings of these Great Persons. *Basil* did more convince, *Chrysostom* persuade; *Basil* had more of the Courtier, *Chrysostom* was more Popular; *Basil* more of a Philosopher, *Chrysostom* of an Orator: *Basil* a better Disputant, *Chrysostom* the more affectionate Preacher; *Basil* like a clear yet deep River, whose Majestick motions admit of no impediments;  
*Chry-*



*Chrysoſtom* like a rapid, yet pure ſtream, that ſweeps all things before it. *Chryſoſtom* could carry the Peoples affections as he pleaſed, he could hurry his Auditors by the violence of his *Oratory* into any Paſſion; Now he could draw tears from hearts as cruel as *Tygers* bred in the Snow of *Caucasus*, again he could inſpire the breasts of thoſe whoſe Spirits were as mean as the timorous *Hare*, with zeal and courage. *Baſil* commanded in all his *Auditors* ſo great a reſpect, that when he was in the Church his *Auditors* ſtood as living *Statues* filled with Admiration and Reverence, which his great Reaſon and Holineſs, mixt with a profound Eloquence, had raiſed in them.

Both of them were of an invincible Courage, and Adamantine Conſtancy; they could not be molified with Pleaſures, Terroures could not affright them. Their Temperance was ſo exceſſive, that their whole lives were a continued faſt; they eat but once a day; they contemned the *World*, as though they were *Angels* upon *Earth*; They, who would not yield to the fury of Perſecutors, or the rage of Hereticks, yet were tenderly diſpoſed towards their Enemies, and endeavoured to ſhelter them from any Popular fury; They were of a vaſt charity, their Eſtate might, but their Mind could not admit of any bounds of Liberality; They were indefatigable in Labour, as the *Heavenly Orbs*, and were conſtantly in motion, their Prayers conſtant, their Sermons frequent, they indulged no further the Neceſſities of

The Qualities and diſpoſitions of *Baſil* and *Chryſoſtom*.

of Nature, then as they might be subservient to Religion; and no business did they admit of, but what promoted Piety. Thus they seemed as the *Birds of Paradise*, who though they exercise themselves in a continual flight, live only upon the dew of *Heaven*. As in the building of a Temple there are several materials of various qualities, necessary to the Erecting of that Structure, yet all concur to the beauty and form of the Edifice; So in *Basil* we find more Lenity and Sweetness, in *Chrysostom* more Fervour and Austerity; in *Basil* more Prudence, in *Chrysostom* a greater Violence; *Basil* the Wiser man, *Chrysostom* the more impetuously Courageous; *Basil* disposed to win Persons by the Charms of love, and consume them by no other fire, then that of kindness and affection; *Basil* when he reflected with Anger upon the Vices, carried a respect to the Persons; *Chrysostom* seems so transported against all sin, that he took no consideration of the Persons that offended, yet the sweetness of the one, and the severity of the other, the Courage and Piety of both give a perpetual Lustre to the Church of God. As choice Fruits that are soonest ripen'd with the greater fervours of the *Sun*, lose nothing of their Beauty and native Excellence; So *Chrysostom* having the vastness of his parts elevated by the peculiar influence of the Grace of God, at two and twenty years of age set forth the Eternal *Monuments* of *Piety* and *Learning*, the three books of *Priesthood*; and by then he was twenty eight years of age, had made these Excellent *Sermons*, which to his Eternal Honour are yet

yet extant against *Jews, Gentiles*, and all the prevailing Hereticks of their times. *Basil* being of the more reserved temper, we find him not in the *Pulpit* till after he was thirty years of Age.

*Basil* being ordained Priest by *Mile-* The entry of  
*sus* Bishop of *Antioch*, performs the *Basil* and  
Priestly Office with all Sanctity, In- *Chrysostom* in-  
dustry, Eloquence and *Learning*: and to holy Orders  
knowing that nothing conduceth of Priesthood.

more to the dignity of the *Clergy*, then a holy life, he excites many Persons by his own Example to a Singular *Piety*. After some small space spent in so extraordinary conversation, the *Bishop* of *Casarea* died, the *See* became Vacant, and as in Popular Elections there are generally contentions, so the *Bishops* and *People* were divided in their opinions concerning the Succession of that *See*. Those that lived a more retired and Religious life, and were favourers of such a constitution, were zealous for the Election of *Basil*; the others who were averse to Heresies, and being more numerous, chose one *Eusebius*, a Layman of a great Sanctity, to the Episcopal Dignity. The more religious persons were highly incensed, that not only a person of such Holiness and Learning as *Basil*, was rejected, but that a Lay-man should be preferred before him: which occasioned a great Contention between *Eusebius* and *Basil*. The Fewd could not possibly be appeased, but a Schism must have presently arose in the Church, had not the Humility and Prudence of *Basil* prevented it. Love and Anger both are pas-  
sions

sions which absence removes ; He therefore to appease the Indignation of *Ensebius* conceived against him, and to cool the Ardors that many of the people had for him, retires into the *Pontick Wilderness*; and there by the banks of the River *Iris*, near the *Euxine Sea*, he lived in a Solitary, yet active piety ; four years he there spent in Prayers, and Studies, and Preaching to the Barbarous people, Inhabiters of those Desarts. So our excellent *Basil*, like a good *Jonah* would willingly be cast overboard, to prevent the shipwrack of the Church by Schism and Sedition. In his Solitude he was blessed with the Company of *Gregory* the Divine. In the society of that most admirable person, he neither wanted a Church nor Academy. And that these Glorious persons might not be disturbed in actions of Religion, *Basil's* aged Mother the excellent *Emmelia* accompanied them in that Solitude, and became the careful Caterer to provide them Herbs for their late Supper. Incredible there was their pains, the wild people thought *Angels* had descended to be their Gardians, and Teachers : Multitudes flockt to their Sermons ; many were Civilized and Sanctified by them. Whilst *Basil* in this retirement enjoyed a perfect tranquility, the Churches abroad were infinitely tormented with the *Arrian* Persecution. *Valens* the Emperor had embraced that Heresie which he endeavoured by all Cruelties to propagate every where ; the faithful Christians were persecuted with Banishments, Deprivations of their Estates, Confiscation of their Goods, Imprisonments and death it self ; whilst  
the

*Valens*  
*Arrian*

the *Arrian Priests* and *Bishops* took this occasion boldly to spread that wicked opinion, by Sermons and Writings. They came to *Cæsarea*, where they raised a great Contention against *Eusebius*, and that part of the Church which adhered to him. *Eusebius* was a better man, then a Divine; fitter to govern the Church, then to dispute. *Cappadocia* now knew the need of two such Excellent persons as *Basil* and *Gregory* were. *Basil* imagined he could not enjoy that Heavenly Tranquility, which he so much desired, if any disgust remained in *Eusebius* his breast: he rightly conceived that the love of God, which he aspired to, could not burn in brightest Ardours, if it had not consumed all that rancour, his *Bishop* had conceived against him. Whereupon out of his beloved Desarts he writes to *Eusebius* the most Pathetick Letters, that Eloquence heightned with Humility, Affection, Sorrow, and tenderness could indite. Those very Letters which work in the Reader strange violence of passions, moved not at all *Eusebius*: the old *Bishop* was peevish, whereupon *Basil* with a profound Reverence and Humility writes a most submissive and passionate Letter to a whole Synod of *Bishops* met at *Tiana*, that they would intercede to his *Bishop*, that he would send his Pacificatory Letters to him into the *Wilderness*: but still the old *Bishop* continued angry; not the intreaties of *Basil*, nor the Authority of the Synod could move him. But the *Arrians* assault him, now his Church began to be torn, the *City* was pestered with the flocking of those Hereticks: If the *Metropolis* was subdued



subdued, the inferiour *Sees* would suddenly yield.  
*Eusebins* though of an undaunted Courage, yet  
 was of meaner Learning; who like a Pilot, not  
 fearing the waves, yet wanted dexterity to ma-  
 nage the *Vessel*. A General, though he is fearless of  
 death, has a strong arm, and an active body, and  
 can deal blows enough amongst his Enemies,  
 yet cannot secure his Army, if he want Policy.  
 Stratagems and ordering of the *Battalia* are equal-  
 ly necessary to Victory, as Courage and Valour.  
 In this great confusion of the Churches of *Cappa-*  
*docia*, with these dreadful conflicts with the  
*Arrian* Hereticks, it was easily discovered there  
 wanted some Excellent persons, who with equal  
 skill and Valour must oppose the rage and fury of  
 this persecution. And now this good old *Bishop* re-  
 lents, now his passion yields to Reason. The Church  
 must be succoured, *Basil* is wanting. Whereupon  
 he hastens a Messenger to him, who receives the  
 Message of his *Bishops* reconciliation with infinite  
 resentments of joy and kindness: and so looking  
 upon this Message as from *Heaven*, he hastens to  
*Casarea*, where he falls prostrate at the *Bishops* feet;  
 who having cast off all his former rancour and in-  
 dignation, entertains him with all the Expressions  
 of love and tenderness. As the Earth which has  
 been crufted over with Frost, and lain covered  
 with Snow, by the Sun beams sweetly displayed on  
 her, is freed from those cold and uncomely gar-  
 ments, and presently appears in a richer gaiety of  
 Herbs and Flowers: So that Soul of *Eusebins*,  
 possess'd too long with Furies, Indignation and  
 Anger,

Anger, being cleansed by the *Angel of Heaven*, is now more gloriously inhabited by the Divine passions of love and kindness. *Eusebius* his affection and endearments to *Basil*, infinitely exceeded his anger. *Basil* cherishes these new affections with all prudence, with all vigilance, with all tenderness and reverence imaginable; so managing his conversation, that his very looks, his gestures, his actions, as well as his language, should speak his love, his respect and his fidelity to *Eusebius*. All which he so discreetly and constantly performed, that *Eusebius* was wholly turned into love and a great esteem for *Basil*. By which means *Eusebius* retains the name of *Bishop*, but *Basil* performs the Office; *Basil* reformed the Clergy, *Basil* commanded the Laity, *Basil* withstood the Hereticks, and yet paid all the due homage of obedience and honour to *Eusebius*. *Basil* dared the Hereticks to disputation; *Basil* constantly preached against them; by the quickness and subtilty of the one, & the Eloquence and Piety of the other, he settled the wavering Church, and obtained a most glorious victory over the *Arrian* Hereticks. The waves must now yield a passage to that Ship that is steered by *Basilinus*. The Army cannot but be victorious, where *Basil* is the head of it. The old *Bishop* is drawing to the grave with joy and a great tranquility; he receives the message of death delivered to him by a Feaver. Happy he was to live to those days wherein he saw his Church, as houses, when flames are about them, yet secured; as persons in danger of the Plague, yet freed from the very fear of Infection. *Basil*

C

per-

performs to his now dying *Bishop* all the offices which humanity and piety suggest : which so possess'd the good Soul of *Eusebius*, that when he was commending it to *Basil*, he must lay his body in the arms of *Basil* : in the hands of *Basil* he must dye ; *Basil* must close his eyes ; he would not depart out of this World, till he had given testimonies of a perfect reconciliation and amity ; that they, who were once separated in this life, when the City received one, and the Wilderness the other, in the succeeding and ever-glorious life might have an eternal union : where they might be entertained in the felicity of a perpetual joy, from the fruition of one God, in one everlasting habitation, to live for ever and ever.

The entrance of *Chrysoſtom* into the Holy Orders of Priesthood. *Chrysoſtom* after he had performed the Office of a Deacon with vast applause, he enters into Holy Orders of Priesthood, which he managed with all piety and industry. His Sermons were constant ; he drew the whole World after him ; the piety of them were so admirable, and their Eloquence so stupendious. At *Antioch* he devoted himself wholly to study, and preaching, the affairs of the Church being managed by the Bishop of that See. So business forced him not from his study, but in a great serenity he prepared himself for exquisite, yet continual preachings. So great a crowd of people daily throng'd to the Church, that the Pulpit was altered from its ancient place, which was in the Chancel, into the body of the Church ; where the people, standing round

round about him, might readily attend to that torrent of Holiness and Eloquence. The *Athenian* Orator, that the noise and tumult of the people might not disturb him, whilst he was pronouncing his brave Oration; constantly used to repeat them on the Banks of the Haven, that he who was unconcern'd at the rousing of the waves, might likewise enjoy an undisturbed mind amidst the clamours and contentions of the people. But this great man commanded the people to quietness, every one fearing lest any noise should hinder them from hearing any sentence flowing from that golden mouth. The anger that *Eusebius* conceived against *Basil*, forced him into the Wilderness; but the Schism between the two Bishops of *Antioch*, elected by two different parties, made *Chrysostom* the second time try the sweetness of the Desarts. As yet that custom prevailed of the peoples power in electing the Bishop; a Rite which indeed was used in several Ages of the Church; which no more vindicates the *Independent* Ordination of Ministers, then the Kings nomination of Bishops to the Sees, and Patrons presenting of Clerks to their Benefices, destroy the Episcopal Ordination. *Chrysostom* thought the Briars and Thorns of the Desarts were incomparably less troublesom, then the Schisms of the Church. But the *Antiochians* are impatient; *Chrysostom* must return; they can endure no longer the absence of so brave a Preacher. *Chrysostom* returns privately to *Antioch*; with what joy did this news fill the City? how redious was that

NB
 night to them! how long seem'd every hour till they saw *Chrysostom* in the Pulpit! Early in the morning, did the *Antiochians* hasten to the Church, expecting *Chrysostom*; they knew he could be no longer out of the Pulpit. *Chrysostom* failed not their expectation. *Chrysostom* comes to Church, he hastens first to the Altar, where he pays his devotion to his blessed and dearest Lord. After a Reverence done to the Archbishop, he ascends the Pulpit: What passions appeared in the *Antiochians* countenances? at the same time, their faces gave the indication of Joy and Admiration: their eyes were full of tears; the sacred pavement was slippery with that holy water; the Fountains of those Rivers was Love and Joy: so Clouds kindly melt into gentle Rain, by the greater influence of the Sun. *Chrysostom* for twelve years, which he spent during the time that he was Presbyter at *Antioch*, was assiduous in preaching, prayer and study. His honour and affection that he had for his Archbishop, was infinitely entire; he perceiving, that the Sermons of *Flavianus* were not so frequented as his own, would reprehend the peoples temerity; in the midst of his Sermons would make an Harangue in the praise of the Archbishop, preferring the Sermons of him, to those of his own; extolling the judiciousness, gravity and ponderous Divinity, and reflecting with some diminutions on his own rapidness and impetuoufness. This glorious action endeared him to the Archbishop, with whom he continued a perfect amity, and rendred himself more amiable

to



to the multitude; who plainly perceived that amidst the Acclamations of the whole City, nay the Applause and honour of the whole World, he sought not his honour from men, but endeavoured to receive it from God. In the third year of his Presbytership, the dreadful commotion happen'd, wherein the Citizens in a wild fury threw down the Statues of the Emperor and Empress; which cast *Chrysostom* himself into such a vast confusion of mind, that for seven days together he retired to his Chamber, as not being able to look upon that people, who, though they had attended so long to his admirable preaching, should throw themselves headlong into such an inexpressible phrenzy. The seventh day recollecting his Spirit, he ascends the Pulpit: never people wanted more an admirable Preacher, and never people furnished with a more incomparable man. They stood in need of Lenitives and Corrosives, no person ever knew better how to apply them. Their crime was so great, that the very sharpest expressions, a tongue dipt in Vinegar and Gall, sufficed not to chastise their insolent Treasons; and yet they were so filled with the apprehensions of their guilt, the horror of so dreadful a Fact did so terrifie them, that their own consciences prepared wracks, and wheels for them, and they were dead before the sentence was pronounced against them. The Citizens themselves became living Ghosts. *Chrysostom* therefore as a most excellent Physician, seeing a Patient lye sick of a desperate wound which stands in need of the most searching Cor-

rosities, and yet of a languishing and fainting mind, prepares his Patient by Cordials to receive sharper Medicines : so he raises the drooping Spirits of the Citizens, and enlivens them by Heavenly comforts, and instructions, and afterwards scourges them with a most eloquent detection of their Villanies, and dreadful denunciation of Eternal Judgments. His Sermons he managed so piously and dexterously, that they obtained his desired effect. Some time after a sharp reprehension of that rebellious frenzy, he would raise some comfort in their Spirits by an *Elogium* of the Emperors person, and qualities : some time promising them a happy success from the Prudence, and Authority and gravity of *Flavianus*, who undertook to intercede for them; whereby at the same time he gained a greater respect from his Auditors, endeared himself to the Archbishop, and ingratiated himself into the Emperors esteem: and thus for twelve years he so prudently managed the Function of his Priesthood, that his fame flew throughout the World : his name was so celebrated in the Emperors Court, that it occasioned his removal from *Antioch*, to the Archiepiscopal See of *Constantinople*.

The entry of  
*Basil* into the  
Metropolitani-  
cal See of  
*Cæsarea*.

Now let us behold our Priests consecrated Bishops; now we shall behold them with their Crostiers; now advanced to the highest dignities. But with their honour we shall behold their persecutions and troubles. These Mountains of Piety and Learning are now struck with Lightning and

Thun-

Thunder: The Tranquility of the Wilderness is changed into a violent storm; their Retirements and Studies are turned into the troubles and confusions of the Court and Church: now they are not more glorious in holiness and honour, then persecuted by Envy and Rage. When they entred upon their Episcopal dignities, they launched into that Sea of trouble, where they found no rest, till the grave had prepared a Repose for them. Upon the death of *Eusebius*, *Basil*, to avoid the Episcopal Authority, retired, and fled from *Cæsarea*. *Valens* the Emperour sent his Præfect of *Cappadocia*, if possible, to procure the installing of an *Arrian* Bishop into that Metropolitcal See. The Neighbouring Catholick Bishops, knowing of *Arrians* what consequence to the universal Church, the Election of *Basil* would be, all unaminously hasten *Catholic* to *Cæsarea*. The aged Father of *Gregory* the Divine, expecting a Bier to carry him to the grave, rather than a Chariot to bring him to *Cæsarea*, determined to undertake that journey: the great Zeal he had to oppose the *Arrian* designs, and the vast love he had for the promoting of the purity of the Churches Doctrine, and establishing the Churches peace, revived his drooping Spirits, and seemed to restore him to a Juvenile vigour. The Election was managed by the *Arrian* party with fury and passion. But at length the Constancy of the Orthodox Christians prevailed; *Basil* is Elected, after enquiry, is found, by violence forced to *Cæsarea*, where the Provincial Bishops waited for his coming, being resolved not to depart, till they had

confirmed the Church against the *Arrian* fury by the Consecration of *Basil*, Anno 369.

The Consecration of *Chrysoſtom* in the Archbiſhoprick of *Conſtantinople*.

The Emperour *Arcadius*, the whole Court and City of *Conſtantinople*, were ſo ſatisfied with the Virtues, Eloquence, and great Accompliſhments of *Chryſoſtom*, that they reſolved no other perſon, but he, ſhould ſit in the Archiepiſcopal See. But a great queſtion aroſe, how they ſhould procure the Aſſent of that perſon, to accept of that Eccleſiaſtical dignity. And the people of *Antioch*, being ſeditious and addicted to mutinies; it would be difficult to wreſt *Chryſoſtom* (averse to Eccleſiaſtical honours) out of the hands of that people, who would rather loſe their lives, then the Comfort of their lives, the brave Sermons of *Chryſoſtom*. But *Eutropius* the Lord Chamberlain of the Emperours Houſhold, acquainted *Arcadius* that he would certainly by an innocent contrivance bring *Chryſoſtom* to *Conſtantinople*. The Emperour committed the management of the Affairs to *Eutropius*; who immediately diſpatched ſome Perſons of Quality to *Antioch*, with Letters to *Chryſoſtom*, commanding him in the name of *Arcadius*, upon the account of ſome important affairs, to attend him in a City called by *Zozom*. l. 28. 2. *Pagras*, ſome miles diſtant from *Antioch*. *Chryſoſtom* not dreaming of *Eutropius*'s deſign, at the place and time waited on him. *Eutropius* at the firſt meeting, roundly told him the Emperours intentions, and deſires. *Chryſoſtom* reſuſed, as being unwilling to leave that



that People, over whom he had so absolute a command, and from whom he received such an entire affection. But *Eutropius* was peremptory, he commanded him to be carried into the Chariot; The Charioter must obey *Eutropius*, and not lend an ear to the prayers of *Chrysostom*; on he drives, and with hard journeys arrives at *Constantinople*: where the Emperour and the Court receive him with all sentiments of love and honour, and the people with all joyful Acclamations. Virtue is always dog'd at the heels by Envy. *Theophilus* Archbishop of *Alexandria*, being then at *Constantinople*, hugely opposed *Chrysostom's* Election, and resolutely refused to be present at his Consecration. That See, the *Alexandrian* Archbishop designed for a Priest of his own Church, who had obliged him by the faithful conduct of this affair: In the War between *Theodosius* the Emperour, and *Eugenius* the Tyrant, he entrusted him with a noble present and two Letters, the one to *Eugenius*, the other to *Theodosius*; with this Commission, that he should deliver neither of the Letters, until the Victory was obtained; and to the Triumpher, who had confirm'd himself in the Imperial Dignity, the Letter directed to him with the gifts should be presented, and the other presently consumed in the flames: But as Treason seldom succeeds, base and treacherous actions generally are discover'd. One of the Servants of this Priest stole his Letters, and immediately carried them to the Court of *Constantinople*, and deliver'd them into the hands of *Eutropius*, who reserved them to make use of them as  
occasion

*Eutropius*  
*himself*  
*his history*  
 366



occasion served. *Eutropius* goes to *Theophilus* Archbishop of *Alexandria*, not desires, but commands him to consecrate *Chrysostom*; he peremptorily denies, and with indignation; whereupon *Eutropius* shews him those unworthy and hypocritical Letters; at which *Theophilus* is surprized with a trembling astonishment, and begs pardon, and silence of *Eutropius*, and promised him to consecrate *Chrysostom*; which he performed *Anno* 398.

The management of the Episcopal Function by *Basil* and *Chrysostom*. *Basil* having governed the Church of *Cesarea* under the power and Authority of *Eusebius*, the management of all affairs being committed to him, by that aged and grave Bishop; there was no necessity of making any alteration in that Church, which he had governed with so much prudence and sanctity.

*Chrysostom* on the contrary, succeeding *Nectarius* in the Archiepiscopal See of *Constantinople*, found a licentious Clergy, a loose and a debauch'd City. *Nectarius* from being a *Præfect*, was advanced to that Ecclesiastical Throne; and he though he was a person of a sound Faith, and of no mean Abilities, which he bravely exercised to the depressing of Hereticks; yet bringing with him the splendour and pomp of the Court into his Palace, the Reins of Discipline, which in a more austere sanctity bridled the manners of the Clergy and people, he let loose by Luxury and Pomp: which ingratiated him very much into the favour of the Court; and being a person of a sound Faith, and great resolution against all Heresies, gave him a  
brave

brave esteem in the eyes of the World. He was a great abhorrer of Avarice, and nobly spent the revenues of the Church; but by remitting of the severity of Ecclesiastical discipline, a way was made for the more licentious conversation of the Clergy; which spread it self not only into the Court, but City likewise: so that there seemed an universal defection from those rigours which made Christianity so glorious in the World. *Chrysostom* being bred up in solitude, and Austerities, knowing no other Pomp or Luxury but a crouded Church attending upon his divine Eloquence, and being naturally addicted to Austerities, he was more prone, by the manner of life he used, to banish those Excesses out of the Church. Whereupon, as soon as he enter'd upon his Episcopal dignity, he betook himself to his old course of life, constantly to preach: and that he might not seem in the least to dissemble his intentions, he with a sweet torrent of Eloquence sharply inveighs against the viciousness of Christians, especially of the Clergy, publicly threatening a deprivation of those of the Clergy, who continued in a loose conversation. This, though it procured the hatred of the Clergy, yet infinitely endeared him to the City: now he is become their darling and favourite, now in every Shop there are the Elogiums of *Chrysostom*, every Boy sings the felicity of *Constantinople*: How happy was that See in an Archbishop of the greatest holiness, industry and Eloquence in the World? What he threatned, he punctually performed; many of the Clergy, who neglected his

his admonitions, were presently deprived of Ecclesiastical Authority, and removed from the Altar. This laid the foundation of a great *odium*, which the Clergy conceived against him, and of his after-troubles. He was represented cruel, proud and arrogant. An unreasonable passage of *Seraphion*, a Deacon of the Church of *Constantinople*, whom he dearly loved, much heightened the hatred of the Clergy : for in the Consistory, as *Chrysostom* was examining the Priests, *Seraphion* cries out, Holy Father, you will never rid the Church of Impiety, till you drive them out with the Rod; a rigorous and an ill-timed passage. But still *Chrysostom* is the Peoples darling, and the Clergy that hated his Rigours, admired his Parts and Eloquence. But *Chrysostom* confined not his severity to the Church, but it flew about the City ; nay, it staid not there, but it enter'd into the Court. There was no vitious Citizen, let him be of never so great Authority and Riches; no vitious Courtier, let him be of never so unlimited Power and Greatness, but felt the sharpness of his Eloquence, and was threatned with Ecclesiastical Censures. This enrages the Court against him, scorning that the Grandeur of the Eastern Empire should be subject to the tongue of an *Antiochian* Priest, whom they had but lately raised to the *Constantinopolitan* See. Whilst his severities were confined within the Church walls, *Chrysostom* shined with extraordinary lustre in the eyes of the Court; but when it reach'd the Courtiers Luxury, Pride, Cruelty and Avarice, all their esteem of him was turned

turned into hatred and indignation. So all persons love not their own concerns be touch'd ; the Clergy did not love that their own Vices, but the Courtiers Enormities should be severely reprehended ; the Courtiers likewise are vastly pleased with the Reformation of the Church, whilst they remain enamoured with their own deformities. And this corruption in the manners proceeds from the mistake of Religion, who suppose it a remedy for others, but not for their own sins : or from a strange partiality, whereby they are prone to magnifie the Vices of others, and lessen their own.

*Basil* was freed from all those inconveniences : The Court had no residence in his City ; he succeeded a devout and severe Bishop, by whose Authority he had formerly modelled his Church. He was a person of a sweet and brave temper, and exceedingly prudent, and so could free himself from those Rocks, on which others perhaps might have split. But that which most conduced to the intestine tranquility of his See, was the continual persecutions to which it was obnoxious. Persecution made the Church of *Cappadocia* severe and holy : Persecution performed that, which *Chrysostom* desired to obtain by Ecclesiastical Censures. *Chrysostom* came to govern that Church which was debauch'd by the remisness of a former Archbishop, and degenerated into Pride and Luxury, which a great Peace, a vast Trade and Commerce, affluence of Wealth, the glory and pomp of the Court had occasioned. The playing of the golden  
beams



beams of the Sun, makes us throw off our Garments, when the blustering North wind cause us straiter to bind them to us. It is easie to perswade to Reason an afflicted mind, but difficult to reduce to sobriety a prosperous Criminal.

The contest<sup>s</sup>  
and conflict<sup>s</sup>  
of Basil and  
*Chrysostom*  
with the He-  
reticks.

The Eastern Church at that time was vexed with the *Eunomians*, *Sabellians*, but more chiefly by the *Arrians*. *Valens* himself, a person of very great Courage, but of greater Impiety, violently persecuted the faithful Christians. He had banished most of the Bishops from their Sees, and instead of pious and holy Prelates, the Church was pester'd and almost ruin'd by wicked and misbelieving Bishops. *Valens*, when he had carried Trophies of his own wickedness through most of the parts of the Eastern Empire, was dreadfully enraged, that *Cappadocia* should stand so firm against all the furies and assaults of Hell; he in his own person leads his Army down into *Cappadocia*, attended with a numerous Train of the most learned of his *Arrian* Chaplains, not questioning but that he should either terrifie *Basil* into obedience, or else rid *Cappadocia* of that great Prelate. But what course should he use? what? should he order an Army of his Heretical Priests and Bishops against one *Basil*? No: he had gained so many notorious and famous Victories over the learnedst Opponents in the World, that none of them durst undertake him. And it may move a pretty laughter to observe, that when the greatest Scholars of the *Arrian* Faction trembled at the very thoughts



thoughts of a contest with *Basil*, the Emperours Cook *Demosthenes* challenged *Basil* to dispute; whom when *Basil* had most egregiously baffled, not without angry smile thus says to the people: Illiterate *Demosthenes* would dispute, the properest place for a Cook is the Kitchen; Can his tongue, which is only fit for the tasting of Sauces, and his head filled with the fume of Meat, comprehend or discourse of Spiritual things? *Valens* assaulted *Basil* by a Præfect of his Army, who first allured him by the promises of the greatest Preferments; and told him the glory of being honoured by the Emperor, and the great Officers of his Army was not to be refused by him. To which *Basil* gallantly replied, Christianity is not made illustrious by the dignity of Persons, but by the integrity of Faith. At which, the Præfect grew enraged, and thunder'd out the heaviest menaces, and thus accosted him; Fear'st thou not the confiscation of thy Estate? to which *Basil* presently reply'd, No; all the Riches I enjoy are these poor Rags I have on my back, and a few Books. Not Banishment? No; I am a Stranger in the World; the Earth is the Lords, and the fulness thereof. Not Torments? No; this worn body of mine will not endure above one stroke. Not death? No; I am almost already dead, and you will sooner send me to the Grave. After he had thus answered the Præfect, he ends that discourse with a passage full of sweetness and courage; Sir, I speak nothing in contempt of your Dignity, it is not for us faithful Christians to speak roughly to the meanest person,

person, much less one of so great a quality as your self; but we are obliged to profess in the Cause of our God, all torments are a delight to us. This carriage of *Basil* filled the Præfect with the Reverence of him. The Præfect hastens to the Emperour, giving this only account of that undertaking, *Basil* hath conquered us. This not succeeding, *Valens* sends for *Basil*, whom he attacks by all the arts imaginable. Thousands of profits he proposed, as many tortures and utmost extremities threatned; But nothing moved *Basil*, whose hopes were Heaven, and fears Hell. Yet *Valens* persisted in his determination of banishing him, which he altered on several accounts. *Valens* admiring the piety of *Basil*, managed with so great a Prudence, went to the Church to observe the demeanor and carriage of Catholick Christians in the performance of Divine Offices; where coming and seeing *Basil* sitting in his Chair, and the Multitude of Christians standing round about him, all in a posture noting the highest reverence of the Divine Majesty, and hearing them sing their Hymns and Hallelujahs with the greatest fervour, joy and devotion, and taking cognizance of the management of all the Divine Service and Worship, he was struck with such a horror, that he fell into an universal trembling; that as he approached to offer his gift at the Altar, had he not been supported by one of the Priests that assisted *Basil*, in a great amaze and astonishment he had fallen to the ground. So great an influence hath Religion, devoutly performed, upon her very Enemies. Divine  
actions

actions done with fervour and devotion, carry Majesty as well as sweetness with them. The very apprehension of the fact struck *Valens* with such an horror, that three times the Pen, as he was to sign the Decree of Banishment, fell out of his hands; a great trembling seized on him. His only Son *Galates* fell sick; *Valens* had so great an apprehension of *Basil's* sanctity, that he sent for him, believing his prayers should recover his Son; *Basil* came and offered up his prayers for the health of the young Prince, in whom there presently appeared signs of recovery; on which *Basil* goes to the Emperour, and tells him, Sir, hinder not the efficacy of our prayers by the supplications of Hereticks, let none of that wicked Faith approach your Son, and he will recover. At which the Emperour was angry; which *Basil* perceiving, he took his leave with these words, The will of the Lord be done. The Emperours Chaplains offered their Devotions for the young Prince, but they wanted *Basil's* Faith; he relapses, and dies. These singular remarks of God's Providence, with the admirable prudence and sweetness of *Basil*, made such an impression on the Emperour and Empress, that when all the Catholick Bishops of the Eastern Empire were banished, *Basil* continued till his death in his See. But how great was the calamity and vast unhappiness, that the Great *Chrysostom* should be twice banished, and that, through the Enmity which Catholick Bishops had against him, and the great indignation of a Catholick Emperor and Empress, his austere course of life rendred him

D

him

D / *Valens* = Arian banished all the Catholick Bps of the E. except *Basil*  
*Valentinian* was Emperor of E. at this time & lived at Milan

him displeasing to the Court. The former Archbishop *Nectarius* was frequent at Entertainments, and did not seldom feast the *Constantinopolitan* Nobility; *Chrysostom* so totally retired, that he never entertained any at a Banquet, nor ever received an invitation, which rendered him displeasing to the Court. *Chrysostom* was of that Spirit, as in defence of the meanest, he would oppose the greatest Person in the World. *Eudoxia* the Empress was desirous to enjoy the estate of a Widow, whose Husband was unjustly put to death; to preserve her Lands, and maintain her Fatherless Children, she address'd her self to *Chrysostom*, who was ever ready to hear the complaints, and relieve the necessities of miserable persons; he goes to *Eudoxia*, and there in the behalf of this Widow, uses some Language which the Empress could not bear, and raised an implacable hatred against him. *Theophilus* Archbishop of *Alexandria*, his irreconcilable enemy, knowing the disposition of *Eudoxia*, that as she was resolved, so she would ruine any man she hated, waited all opportunities to work his designed mischief against *Chrysostom*, to heighten the rage of *Eudoxia*. There were three Eloquent Bishops of that age who came to *Constantinople*, *Severianus* Bishop of *Gabale*, *Antiochus* a Syrian Bishop, and *Acacius* Bishop of *Beras*, all Emulators of *Chrysostom*, who used their utmost endeavours to alienate the minds of the Citizens from their beloved Archbishop, which they almost effected. For *Chrysostom* to reduce to order the *Asiatick* Churches subject to his Archiepiscopal See, took a jour-

the  
subject  
to  
the  
court



journey to *Ephesus*, in which he mightily endeavoured the Reformation of the Clergy, and the settling of the Church. He deposed fourteen *Novatian* Bishops, threw several of their vicious Clergy out of their places, which made him to be esteemed cruel and insolent. And thus his Rivals in Eloquence and Preaching, did not abstain from secret yet intelligible traducing of him: *Eudoxia* favoured them in these actions; But *Chrysostom* returns; *Chrysostom* ascends the Pulpit; and in one Sermon totally reconciles the City to him. Those Stars of Oratory could give no light, whilst the Sun of Eloquence shined so clearly in the tongue of *Chrysostom*; who being informed of the endeavours of those Bishops, and the attempts of *Eudoxia*, them he threatned with suspension, and to give a publick *Manifesto*, he took cognizance of the design of the Empress; he took greater liberty in one Excellent Sermon to declaim against the Vices and Impertinences of Feminine Government. She knowing what *Chrysostom* aimed at, and it was her repute, that *Chrysostoms* Eloquence blackned, her anger burned up to a more excessive rage, which she politickly concealed, and endeavoured to make a perfect reconciliation between *Chrysostom* and *Severianus*; which when she could not accomplish by any persuasions, she took her young Son the Prince *Theodosius*, being but eight years of age, and laid him at *Chrysostoms* feet; an action which carries as forceable Eloquence, as any words that ever flowed from the mouth of *Chrysostom*; which throughly perswaded *Chrysostom*,



who was entirely and perfectly reconciled to *Severianus*, though he did yet retain a secret grudge against *Chrysostom*.

*Theophilus* Archbishop of *Alexandria*, a great enemy of the *Origenists*, several of whom were deposed by him, many excommunicated, judging *Chrysostom* a favourer of *Origen*, thought there was a fair occasion offered to accomplish his design against him: he goes accompanied with several Bishops to *Constantinople*, and sends to *Epiphanius* Bishop of *Salamine* in *Cyprus*, there with the *Cyprian* Bishops to meet him, to condemn the works of *Origen*. Some of the *Egyptian Origenists* fly to *Chrysostom*, who received them with the communion of strangers; for they were men of excellent lives and great learning. *Theophilus*, not according to the custom of Bishops, (who when they arrived to any place, first went to the house of Prayers) immediately went to the Empress's Palace, where Lodgings were provided for him. No sooner was *Epiphanius* arrived at *Constantinople*, but *Chrysostom* sends some of his Church to him, to invite him to accept of Lodgings at his Palace; but *Epiphanius* refused, and sends to *Chrysostom* this sharp message, That he would not communicate with him that had received *Origenists*, and had not condemned the Books of *Origen*: To which *Chrysostom* by another Messenger gave this modest and sober reply, That he had received none into Communion but those who were of excellent lives, and as he thought of a sound Faith; and that it seemed very severe to condemn the works of  
of

of so glorious a man, as *Origen* was, without a very serious consideration ; and therefore he still desired *Epiphanius* to take Lodgings in his Palace, for it would be an infinite grief to him to see any diffention between themselves, and so excellent a person as *Epiphanius* was : But *Epiphanius* was not to be moved. So we see, as in the Moon there are spots, the most curious of Jewels may have a flaw, and little imperfections in the best of men. They afterwards both meet, and are both passionate : So that flame that burned in their breasts towards God, yielded to the worser fire of contention. But the Divine Grace who permits the lapses of good men, preserves them from great viciousness, kept *Epiphanius* from giving consent to the deposing of *Chrysostom*. *Theophilus* the Archbishop, a man of very great fame for Piety and Vertue, and *Endoxia* the Empress, a person that had rare qualities, so represented *Chrysostom* to *Epiphanius*, that it is no wonder his passions were so byassed, when his Judgment was so imposed upon. *Theophilus* gathers a great company of Bishops together, and there all those Bishops which the severity of *Chrysostom*, or the Arts of his Adversaries, or all the powers of the Court could make, met at a place called the Oak in *Constantinople*, and summoned *Chrysostom* to appear before them. He refused, and with the highest reason; for what Authority had the *Alexandrian* Bishop over the Bishop of *Constantinople* ? or with what Authority or reason could they celebrate a Council in *Constantinople*, without the consent of *Chrysostom* Arch-

Archbishop of *Constantinople*? *Chrysoſtom* ſent two of his Presbyters to that unlawful Convention of Biſhops, and acquainted them, that their actions were destructive of the Churches peace, contrary to the Eccleſiaſtical Canons; and that he reſuſed not to answer any crimes laid againſt him, but he reſected an uſurped power, and therefore appealed to a General Council. They ſtill perſiſt in their determinations upon his non-appearing. At the fourth ſummons they pronounced a ſentence of his depoſition, which being divulged in the City, filled them with rage and indignation. The whole City is in an uproar; here the very Children and Women cryed, men raged, all haſtened to the Cathedral and Palace of *Chryſoſtom*; whom they detained all night, which was paſſ'd in Prayer and Preaching. They could hardly be filled with a greater ſorrow and amazement, if an Enemy had been ſacking their Town, then they were at the apprehenſions of the loſs of *Chryſoſtom*: but *Chryſoſtom* uſes all his Eloquence to perſwade the people to peace, and to behave themſelves with all Reverence and obedience to their Religious Emperour. O brave mind! provoked to excellent actions by injuries and oppreſſions! So *Chryſoſtom* retires to his Palace, where for ſome ſpace he keeps himſelf reſerved, and would not come to the Church: and now *Constantinople* ſeems to be in a perpetual night, no joy in that City where their brave Preacher was wanting. *Theophilus* ſeeing the affections of the People for *Chryſoſtom*, and the rage againſt him, fears an attempt upon his

Perſon;

Person; the like possess the rest of the Bishops, who wisely to prevent any danger leave the City and hasten to their respective Sees. *Chrysostom* receives a message from the Emperour, to retire into Exile, that the Souldiers were ready to convey him into the place designed for his banishment; who fearing his publick departure might occasion an uproar, and endanger the Person of the Emperour and Empress, privately delivered himself into the hands of the Souldiers, and so unknown to the City was carried into Exile. But as soon as ever the fame of his Banishment was spread, the people were struck with rage and fury; the Women and children run with the greatest passion to the Emperors gate, and there they begg'd and cry'd for *Chrysostom*: the men assembled in numerous companies, nothing in this City but confusion, here a company would cry, what Judgments waited upon that City, which was unworthy of *Chrysostom*! others, violently railing at the unlawful proceedings of the Bishops that deposed him. So pitiful were the complaints, so dangerous was the insurrection, that *Arcadius* had no other means left him to quiet that tumultuous City, but with a promise of a speedy restauration of him. Whereupon he immediately dispatched *Burso* an Eunuch of the Empress, with special commands, to bring *Chrysostom* back to *Constantinople*. He finding him at *Prenetum* over against *Nicomedia*, brings him back to the City, where he was received with all imaginable expressions of joy. No City reduced to the greatest extremity by a potent Enemy be-

sieging it, could be more filled with the highest joy at a seasonable succour and relief, then the *Constantinopolitans* were, at the return of *Chrysostom*. Their Acclamations were so loud, their expressions of content so various and great, that *Chrysostom's* satisfaction for his return was lessened by the immoderate honour they did unto him. But he staid in the Suburbs, and would not enter into the City, nor go into the Pulpit, till he was legally absolved; till his cause was legally heard, and he himself found innocent. But this gave no satisfaction to the people; they must see *Chrysostom* in the Church, they must hear him preach. Whereupon they so pressed upon *Arcadius*, that he forced *Chrysostom* into the Pulpit, and there to pray and preach, which he performed. In his Benediction they thought themselves all blessed, his Prayers they concluded would pierce the Heavens, and his pious Eloquence convey them to glory. And this course for some months, to the infinite content of the Citizens, he continued. But over against the Church called *Sophia*, one of the miracles of the World, the place where he usually preached, the Statue of the Empress made of Silver, with a rich Mantle over her head, was erected, before which Plays and Interludes were celebrated. *Chrysostom* looking upon this as a dishonour done to Almighty God, dehorts the people from such courses, in a great vehemency maintains the dignity of the Divine Service, with a torrent of the richest Oratory against Plays and Interludes; that it was an inexpressible indignity to Almighty God, that the Acclamations and noise of  
Plays



Plays and Interludes, should be heard in the Church where *Halelujahs* are sung to God; and so a disturbance be given to the Priest and holy people that wait about the Altar. Which Sermon coming to the Empresses ears, the fire of her rage, which lay smothered under the ashes of dissimulation, broke out into an open flame against him, so that she openly threatned his second deposition; which he receiving in great passion, enters the Church, and there makes that so famous Sermon which thus begins: *Herodias* still dances, *Herodias* still rages, *Herodias* is still filled with indignation, *Herodias* yet seeks for the head of *John* in a Platter. At which the Empress was so incensed, that she would hear of no entreaty for a reconciliation with *Chrysostom*: But immediately sends for *Theophilus*, Archbishop of *Alexandria*, the old and sworn enemy of *Chrysostom*, to summon a Council at *Chalcedon*, there to hear the crimes laid against *Chrysostom*; who justly refused to appear, affirming that he kept himself within his own Palace, with the company of fifty Bishops of excellent Piety and Learning, who spent their time in prayers and tears. No crimes in that Council were objected against *Chrysostom*, only he was charged, that contrary to the Ecclesiastical Canons, he had preached, not being absolved, and restored to his Church. For in a Council at *Antioch* it was decreed, that if any Bishop was deposed, he should not be restored to any Ecclesiastical Dignity, except the number of Bishops that restored him, exceeded the number that deposed him.

him. To which *Chrysoſtom* made this reply; that his deposition was unjust, unlawful, and in it ſelf null: and that for fear of thoſe inconveniences which might follow a popular tumult, he voluntarily retired into Exile; that he had not returned, but by the Emperours command; and for fear of the leaſt tranſgreſſion of the Eccleſiaſtical Canons, upon his return he ſtaid in the Suburbs, and would not enter into the City; much leſs into the Church, till he was compelled by the Emperours commands, and by the clamours of the people; and withall being perſwaded by the ſuffrage of fifty Biſhops, that were then with him, he performed his Eccleſiaſtical Function, and that that Canon which was alledged againſt him, was made by an *Arrian* Council in the Cauſe of *Athanaſius*: and here it ſeem'd, a very hard measure was offered to *Chryſoſtom*, that by that Emperor who commanded his return, and forced his preaching, a Council ſhould ſummon and condemn by an *Arrian* Canon. The Council was reſolved to ſatiſſie their own indignation, and the Empreſſes rage; *Chryſoſtom* muſt be baniſhed; *Chryſoſtom* muſt be depoſed; the ſentence is again pronounced againſt him; the Emperor brings his Army into the City: But *Chryſoſtom*, that the people, nor Court, nor Army might be in danger, delivers himſelf again privately into the hands of the Souldiers, who carry him into Banishment.

The great Charity of *Baſil* and *Chryſoſtom*. Their noble extraction entituled them to great Revenues: *Baſil* was the Eldeſt Son, *Chryſoſtom* the only Son

Son of his Parents : and being both raised to great Dignities, they had opportunities of treasuring up a large Estate, but their great Souls could not be confined by Riches. *Chrysostom* at *Antioch* distributed his Estate amongst the poor ; *Basil* retained a great part of his Estate till after he was Bishop. When there fell a great Famine in *Casarea*, which threatned the consuming of most of the Citizens ; this occasion this wise person took to shew his liberality : for he sold all his remaining Revenue, to which he laid the Revenues of his Metropolitcal See : by this example, and most powerful preaching, he wrought so upon the Nobility and Gentry of *Casarea*, and the rich Citizens, that they brought to him vast sums of money, which he so disposed on, that he brought a plenty into *Casarea* ; he so husbanded his Bank, that the Markets of the City were constantly furnished with provision. *Chrysostom*, when he was banished, and in perpetual fears through the rude and barbarous Nations, yet received such a supply from his Friends at *Constantinople*, and other places, that for the Fatherless, Widows, Captives, and other distressed people he had a continual supply. Many Captives he redeemed, multitudes of other persons he furnished with necessaries, that in his greatest extremity he thought it his highest duty to convert the liberality of others to him, into charity for the furnishing of others with necessities. They both of them in their respective Sees, built Hospitals, received Strangers, and indeed performed all acts of charity to all sorts of persons.

So

So much they partaked of the Divine nature, that they seemed wholly to be made up of goodness and bounty; by which means the very *Jews* and *Pagans* had them in very great Honour and Reverence.

Their great *Basil* took the highest care for the Labours for preservation of the Churches peace, the peace of against the *Arrian* Hereticks: his labours were indefatigable; and having with the assistance of his beloved friend *Gregory*, Bishop of *Nazianzen*, (notwithstanding the power and fury of the *Arrian* Hereticks) quietly settled the Churches in *Cappadocia*, (O *Cappadocia*, made odious by those proverbs, which rendred the Inhabitants the most wicked people in the World, now became glorious by the great profession of Christianity, which was made illustrious by three Bishops, the best Scholars and holiest persons in the Universe: ) thus the glory of Christianity turns the Briars of the Wilderness, into the Roses of *Sharon*. He then betook himself to the establishing of the Churches of the whole World, he travelled into *Armenia*, and into the adjacent Countries of *Cappadocia*; the Western Churches enjoyed a great tranquility under a Catholick Emperor. To the Bishops of *Italy*, *France*, and *Spain* he wrote Letters, representing the calamities of the Eastern Churches, imploring their Aid. The brave Bishop of *Millain*, *St. Ambrose*, gave him his greatest assistance; and with the Divine goodness and eternal Providence, (notwithstanding all the persecutions of *Valens* the Emperor, and all the opposi-

oppositions of the *Arrian* Learning; and Arms could make against him) *Cappadocia* was preserved, as a *Virginia* not spotted with the errors of those times.

*Chrysostom* so earnestly endeavoured the Reformation of the East, that the remotest parts of them were happy by the influence of his piety and learning. He undertook, for the expelling of Hereticks, a journey of some months into *Asia*; he sent some of his Presbyters to convert the *Goths*, in which they had a noble success. He reformed the Churches of *Armenia* and *Palestine*, he maintained an union with the Western Bishops, and receiving an Edict from the Emperor, to destroy the Idolatrous Temples in *Phenicia*, with a command to the Lords of the Emperors Treasury for the delivering of money to defray the expences for that imployment, he accepted of the command, and refused the money: Out of his own Purse, and with the charge of other Noble Persons, he performed the Emperors Edict without the Emperors expences. So these great persons like the Cælestial Luminaries, emit an happy influence to those Churches, which are far distant from them:

The great inclination that *Basil* had to Disputations, and the vast love he had to Learned men, was the occasion of casting many slanders on him. In his Sermons against the *Arrians*, his enemies that came to hear him, more to carp, then to learn, would snatch away some passage, that might seem to favour of the *Sabellian* impiety:

The Calumnies and slanders cast on them.

Preach-



Preaching at other times against the *Sabellian* Heresie, some sentence would drop from him, which his Adversaries would wrest to *Tritheism*. In the Eucharistical Benediction, with which he concluded his Sermons, having alter'd the Propositions *in* and *by*, though that mutation was approved of in many Churches of the East, and used by the most Catholick Bishops of the World, yet his impudent enemies carried away the clamours and impetuous noise of *Arrianism*, and *Eunomianism*; which defamations, being spread abroad, alienated the affections of many of the Eastern and Western Bishops from him. Those wicked revilers by their most desperate slanders, had so changed the affections of the Citizens of *Neo-Cæsarea*, to whom he was very much endeared by his first education, that all the Protestations of *Basil* to the contrary, all the Pathetical Letters he wrote to them, could hardly reduce them to better thoughts of him. How strange is it, that a person, who in all his Writings, in all his Sermons, in all his Actions, nay, who vindicated himself bravely from the aspersions of any indiscreet language, which might seem to justify the calumny of his enemies, yet should be believed to be a great friend to those Heresies, which he made the whole design of his life to overthrow? Yet here was *Basil's* felicity, that his beloved *Gregory* was his defence perpetually, and the Churches of *Cappadocia* constantly entertained the honour for him, and the Heresies could not prevail whilst *Basil* lived. *Eustathius* Bishop of *Sebastia*, was an extraordinary man, and

and of a strict and severe life; *Basil* affected him for these excellent qualities, and likewise being assured of the soundness of his Faith concerning the Trinity, and not knowing of those stranger Heresies which he was broacher of, he received him into the Sacred Communion. *Apollinarius* Bishop of *Laodicea*, a man of very great parts, a great enemy to the *Arrian* Heresie, a great defender of the Christian Faith under *Julian* the Apostate; who, when that Emperor prohibited Orators to teach the Sons of Christians, turned for the use of Christian Children the whole Bible into *Greek* Heroick verse, gaining a great Fame in the World; caused *Basil's* desire to be acquainted with him, between whom there happen'd a great familiarity; *Basil*, as yet, being ignorant of some desperate Opinions, which this learned Bishop had broached.

These actions being known in the World, raised such an hatred against our great Prelate, that most of the Eastern and Western Bishops denied a Communion with him. What grief must possess this excellent person! now with *Elijah* he would lie fainting, and wish to die. What comfort could he have now in the Church of God? that he, who so infinitely endeavoured the peace, the unity, the purity of the lives and Faith of *Christians*, should now be denied the communion of the greatest, and best part of *Christendom*. His sorrow could not be better expressed, then by his own Pen; his Letters written to the Eastern and Western Bishops, which do now remain, are glorious Monuments of the greatness of his Parts, and the sweetness of his disposi-

disposition. Not one word dropt from his Pen which favoured of anger, but only sorrow. He did not inflame his Papers with indignation, but watered them with tears; and though as soon as ever the Heresies of *Apollinaris* and *Eustathius* were detected to him, he Excommunicated them, and desired of the Eastern and Western Bishops to do the same; yet they could hardly procure an opinion of the integrity of his Faith. *Eustathius* to whom he had shewed a kindness, wrote a Letter invective against him; yet for fear he should answer those vile Satyrs, he abstained three years together from writing. O that perfection of Christian Philosophy, and height of Patience! in these actions the meekness, the candor, the sweetness of *Basil's* Soul were elucient: he would not lay any imputation upon those, who had unjustly received so ill an opinion of him, or had aspersed him with calumnies, and denied a Communion with him; though they were men infinitely inferiour to him in parts, piety, and industry. Which procured him after his death an immortal fame; of whom the Schools have given this *Elogium*, That of all the Greek and Latine Fathers, *Basil* expressed himself the most warily, and with the greatest caution, in the deepest Mysteries of Christianity.

*Chrysostom* contracted not an envy from his Adversaries by opposition of Hereticks, but by his severe reprehension of Vices. He was taxed with no Heresie, only they charged him with the entertainment of some Religious *Egyptian* Monks; who, for the Doctrine of *Origen*, were banished by

by *Theophilus* Bishop of *Alexandria*: when indeed he received them not into the Sacred and Ecclesiastical communion, but into the Foreign, the communion of Strangers. But so great was the malice of his Adversaries against him, that they taxed him with Pride, Insolence, and Arrogance. *Basil* himself escaped not the imputation of Pride; when indeed there were great virtues in them, their solitude and retirement was esteemed Pride, when indeed it was Religion; they shun'd the unnecessary society of men, that they might enjoy the conversation with God and Angels. That which in *Chrysostom* was called Cruelty and Arrogance, was an implacable hatred against Impiety. He was inexorable to all wicked persons, and could not endure that polluted hands should serve at the Altar.

*Eusebius* Præfect of *Cappadocia*, had in his mind already disposed of a young, beautiful and rich Lady, (the late decease of whose Husband had rendred her a sorrowful Widow) in marriage to one of his kindred. The design being discovered to that Noble Person, she totally refused, and manifested the abhorrence of a second bed. *Eusebius* still persisted in his intentions, which she constantly denied. The desire of her Estate so enraged him, that he betook himself to threats, menacing her with a Confiscation of her Estate, and imprisonment of her person. This Lady reduced to these straits, there was left no other *Asylum* for her, but what the Church afforded; She

Their Courage  
in the defence  
of the Churches  
immunities.



flies to the Altar; *Basil* receives her into protection; which cast the Præfect into an infinite rage, disdaining that a Bishop should deliver so rich a Prey out of his hands. The Præfect comes with his ordinary Guard of Souldiers to *Cæsarea*, and goes to the Court of Judicature, where he ascends the Tribunal, attended and guarded by his Officers and Souldiers, and then sends orders for *Basil* to appear before him, which he readily obeyed: and no other crime being laid against him, then the Protection of this Lady, was commanded presently to deliver her into the hands of the Præfect, which he resolutely denied; at which the incensed Præfect commands him to put off his cloaths, and his Serjeants to prepare their Scourges and Tortures; to which *Basil* with a Christian smile reply'd, that Rivers of blood could not flow from a body so consumed; and it was a great joy to him, that he should change those rags for the Robes of Eternity. But by this time, the news of the Bishops danger, and of the Præfects barbarous using him, alarm'd the Citizens; so that Men, Women and Children presently flew into Arms, and ran with violence to the Court, threatening the Præfect and his Guard with a certain death. *Eusebius*, who little dream'd of such a numerous enemy, at the expectation of death, fell into a great trembling and astonishment; which *Basil* perceiving, turned to him, and bad him be of good comfort; for the Citizens Swords should not pass through the Præfects, but by his own breast, for Christian Bishops will not be the Authors of the death of their  
perfe-



persecutors. Whereupon *Basil* turns to his Citizens, and began to make a Pious and Eloquent Sermon to them. But they seeing their Bishop safe, were filled with extraordinary joy, and at his demand promised all security to the Præfect; whom he safely led through the midst of his armed Citizens. The Lady having this security, spent the rest of her life with *Macrina*, St. *Basil's* Sister, in the glorious performances of Charity and Piety. So we see Infidelity cruel, but Christianity charitable and beneficent; and those, who in prosperity swelled with pride and rage, in adversity become sneaking and dejected. *Eutropius* the Eunuch, who brought *Chrysostom* to *Constantinople*, the Emperours Lord High Chamberlain, a Pagan, had so extraordinarily insinuated himself into *Arcadius's* favour, that he became the greatest person in the Empire: The affairs of the Commonwealth were more managed by the command of *Eutropius*, then the will of *Arcadius*; all Offices in the Court and Army were at his disposal. One *Theognostus*, of Consular dignity, falls into the displeasure of *Eutropius*, by whose procurement he was banished into *Armenia*, and there basely murdered: his Estate was confiscated, his disconsolate Widow had been reduced to the greatest extremities, had she not been secured by the sanctity of the Altar, and the power of *Chrysostom*, who resisted the impetuous pride, arrogance and cruelty of *Eutropius*: who to avenge himself on the Bishop, caused a Law to be enacted for the removing of the Church immunities, and annulling that security,

which miserable persons had at the Altar. In this  
 deceitful felicity he continues, and was advanced  
 to the Consular dignity. But oh the unconstancy  
 of humane affairs! when he began to dream of the  
 Imperial Purple, and thought himself secure in the  
 enjoying of the greatest honour, that the East  
 could afford, he falls into the Emperours displea-  
 sure, and by that, into the greatest misery. His  
 death was decreed: to prevent the Execution of  
 it, and preserve his miserable life, he hastens to  
 the Church, and throws himself at the foot of the  
 Altar. Thus the World suffers perpetual vicissitudes,  
 and the highest Grandeurs may be lessened in the  
 esteem of sober, and wise persons. This same per-  
 son that thought himself so safe that the Heavens  
 could not ruine him, and was swell'd with so high a  
 pride, that he would not suffer the very Altar to  
 be a shelter for any against his fury, is forced to  
 confess the impiety of his fact by flying to the  
 Altar; from which, the liberty of protection by a  
 severe Law he had taken away. The people, the  
 Souldiers, all hasten to the Church to tear in pieces  
 this wretched man. There is nothing more impo-  
 tent then Popular passions. This *Eutropius* whom  
 the other day they feared, and adored as a ter-  
 restrial Deity, now they prosecute as the mon-  
 ster of men. Whether the people are generally  
 delighted in cruelty, and through a strange im-  
 piety of mind take pleasure in the miseries of  
 others, or else it gives them a satisfaction in their  
 meaner conditions, to see the ruines and calamities  
 that fall upon the greatest persons, is the  
 reason,

reason, that the Vulgar pour all their indignities and cruelties upon those, who have lapsed from the highest honours, I am not to determine; only this is most certain, that the Peoples darling, and the Court favourite, if once they fall from that honour they have attained, are prosecuted by the Vulgar with the greatest scorn and cruelty. But when *Eutropius* fled to the Altar, *Chrysostom* was in the Church; *Chrysostom* seeing *Eutropius* lying there, and hearing the Souldiers and People crying out, deliver us *Eutropius*, deliver us *Eutropius*, for *Eutropius* must die; he presently speaks to the people, and commands silence, for he would preach: he had a present tongue and mind, he could express what he pleased in the most admirable Eloquence and curious Language. The people easily acquiesced, for it might deserve a *Quære* whether they more desired *Chrysostoms* Eloquence, or *Eutropius* his death. He begins his Sermon with an Invektive against *Eutropius*, and upbraids him with that injury that he did the Church of God. The Church, against whom he exercised hostility, imbraced him with open arms; the Altar now was his Sanctuary, from which he had taken away the priviledge of protection; the Altar which is glorious in its own splendour, became more illustrious by that Lion lying bound at the feet of it. The Theatres, which he had enriched with many Offices and endowments, had betrayed and destroyed him; but the Church and Altar, to which he was a professed enemy, relieved and defended him; that he had formerly reprov'd his

Pride and Insolence, and had told him that his Dignity and Riches were fugitive Servants, that they would forsake and ruine him; but now his safety and happiness were the Church and Altar of God. This would seem to argue in *Chrysostom* a great pride, arrogance and cruelty, to throw such disgraces and scorns upon miserable *Entropius*; but that was not *Chrysostom's* design, for in that same invective, he professed, he spoke it for the benefit and favour of *Entropius*; for turning himself to the People, with the like passionate Eloquence moves the People to the commiseration of *Entropius*, prevails upon them. What by his constancy and courage, and his vast Eloquence, he so far prevailed that *Entropius* was not delivered into the hands of the Souldiers, till the Emperour had sworn that *Entropius* should not be put to death. Thus that Golden shower of Eloquence, laid the Tempest of the Popular and Court fury.

Though *Valens* was the great persecutor of the Orthodox Christians, maintainers of the honour due to our blessed Lord and Saviour, yet *Basil* never persuaded the Christians to resist by Arms; and the protection of *Eusebius*, intimates the obedience of Christians to their Governours.

*Chrysostom* though he was so dreadfully persecuted by the Emperours indignation against him, yet in his Sermons would praise the Emperour as the most holy and religious Prince. And when the Emperour was in danger of the *Gothish* Army, he  
stopt

stopt the fury of their Arms by his Eloquence and Piety, as appears by this subsequent Narrative. *Gaynas*, a Goth of the *Arrian* Heresie, fell from serving his own Prince, to the service of the *Roman* Emperour; under whom he performed great and prosperous Atchievements, hugely advantageous to that Empire; but receiving some disappointments and disgraces from *Rufinus*, the prime Minister of State, declined to *Tribigildus* the *Gothish* King, under whom he brought the *Gothish* Army into *Thrace*, and wasted the greatest part of *Greece*; which forced the Emperour to unhand-some Capitulations with him. The Peace being concluded, *Gaynas* comes to *Constantinople*, and there is proclaimed General of the Emperours Army; after which, he confidently demands the liberty of a Church for the *Arrian* Hereticks. *Arcadius* durst not deny that, which was rather a Command, then a Petition; therefore he sends for *Chrysostom*, and communicates to him the demands of *Gaynas*; to which *Chrysostom* replied, that he was totally averse from such a concession, and prayed the Emperour, that he might confer with *Gaynas*, whom he questioned not but he should either satisfy, or deter from the farther prosecuting of such a design. *Gaynas* and *Chrysostom* disputed the reasonableness of the demand; *Chrysostom* totally denies it; he adds the services he had done the *Roman* Empire; to which *Chrysostom* said, that nothing merits the turning the Place, wherein God is honoured with Praises and Hallelujahs, into a place wherein the Divine Ma-

The  
Goths



jesty is blasphemed: And further adds, that he ought to remember that the honour done him by the Emperour was superiour to his merits; and how different was his estate, from that condition he was in, when in the head of few Troops he passed the *Iler*. *Gaynas*, confounded with his courage and reason, desisted; yet again attempted the seizing of the Emperour, and destroying of *Constantinople*. He was frustrated from those designs by the miraculous power of God. Whereupon he flies to *Tribigildus* the *Gothish* King, who received him with the highest respect; and commissioned him, in the head of an Army, to make a dreadful invasion upon the *Gracian* Empire; which filled *Asia* with horror and blood, *Greece* it self trembling under his Arms. The Emperour was not provided to repel so great a force; whereupon *Chrysostom* is sent in an Embassie to that Barbarian, who though he knew the affront he had given him at *Constantinople*, yet undertakes the business; *Gaynas* meets him with the greatest kindness, and gives him the highest testimony of respect; *Chrysostom* so far prevails, that he affrights him from a further progress; whereby the Emperour had leisure to raise such an Army, which chastised the treachery and insolence of *Gaynas*, and made him satisfy for all the injuries he had done to the *Romans*, in the ruine of his Army and the loss of his life. Oh the glory of Religion! that an unarmed person could free the *Roman* Empire from those dangers, from which their own weapons could not preserve them! so in  
Spiritual

Spiritual Preaching, the verity of Christian Religion is asserted. The weapons of our warfare are not Carnal, but Spiritual through God. That one Bishop should more prevail over the enemies of the *Roman* Empire, then whole Armies! and when the City of *Constantinople* would have twice hindred his banishment, and would have opposed their Arms to the Emperours Edict, that commotions and blood might be hindred, he privately delivered himself into the hands of the Emperours Souldiers, who secretly conveyed him into exile: Nay when *Innocentius*, Bishop of *Rome*, would have pronounced a sentence of Excommunication against the Emperour, and *Honorius* the Western Emperour in the defence of *Chrysostom* would have drawn down his Army to *Constantinople* against *Arcadius*, he hindred the intentions of both, by his Eloquence, peaceable and quiet Letters. And to shew, he retained not a rancour against the Emperour and Empress, or his other Court or Ecclesiastical enemies at *Cucusum*, where he had a space to breath in; he wrote that incomparable and excellent piece, stiled, *No man is hurt but by himself*. This is the glory of Christianity, to reconcile the fear of God, and honour of the King together. They must not rife their duty, and yet they must not draw the Sword against their Princes. The foundation laid by a late Philosopher of making the Princes will, the rule of Justice and goodness, for the preservation of Government and the peace of Societies, overthrows the whole structure of Religion, destroys the society and  
order

order of men, and is contradictory to the reason of men. But to secure Government and peace by Non-resistance and Passive obedience, as it's consonant to Divine pleasure, so it secures Religion, maintains Justice, and is the most certain defence of the Imperial power.

The Accident that happened at the banishment of *Chrysoſtom*. *Chrysoſtom* privately retiring into banishment, the People for some hours were ignorant that he had taken Ship for *Armenia*; but no ſooner the news was ſpread in the City, but it was filled with confuſion, terrours and cries. Men, Women, and Children of all ſorts and qualities ran to the Haven, and there cry out, *the Biſhop, the Biſhop is gone*. They enquired of the Mariners where the laſt ſtep was, that they might kiſs the very impreſſion of his foot. Never City was more doleful then *Conſtantinople* was then. The Governour of the City, *Optatus*, was a Pagan, a zealous profeſſor of Idolatry; he, with the greateſt joy, embraced the banishment of *Chryſoſtom*, as an occasion put into his hands to proſecute the Chriſtians, with as great a cruelty and rage as ever the Heathen Tyrants did; to make a Chriſtian Emperour by his hands the cauſe of inflicting as dreadful tortures on them, as a *Decius* or *Diocleſian*. The Banishment of *Chryſoſtom* happened immediately before *Eaſter*, the great Ternary of days; the days of our Lords being in the Grave, was the time when theſe Tragedies were acted. For then the Churches were filled with Chriſtians of all ſorts, many Men and Women were then preparing

88 The Roman Senate formally declared  
It was Religion the Religion of the  
Empire

paring for Baptism to be celebrated on *Easter-day*, the Deaconesses attending upon the Women, the Deacons upon the Men, in their distinct and several places; all which were filled with sorrow for *Chrysoſtom*: incredible was their grief for the Decree of Banishment, fervent were their prayers for his continuance. *Opratus* commands his Troops to enter the Church, the people cry for *Chrysoſtom*, the Souldiers answer their Petitions with their Swords. Thus the Holy Church, the Sacred Altar, was besmeared with blood in the day of the Lords Passion. They enter the places where the *Catechumens* were; to the Women they offer the basest indignities and cruelties; to the Men, all which malice and rage could perpetrate. The Fonts were not now filled with water, but blood; and they, who were prepared to be consecrated to God in the waters of Baptism, are now indeed baptized into the Baptism that Christ was baptized with. Oh dreadful passage! what, if *Chrysoſtom* had been in some words indiscreet, must the Flock of Christ thus suffer? and the Christian Emperour give authority for such an indignity to be offered to Christian Religion? The Souldiers, after they had wounded the *Catechumens*, poured their blood into the Fonts; stript the Women naked; and in a barbarous cruelty and divelish rage against Christianity, (for these were Pagan Troops) in a scorn dipt them in their own blood, and cruelly murdered many of them. Who can read without tears such a Tragedy, done in a Christian City, with the Authority of a Christian

stian Emperour, on the day of our blessed Lord's Passion? but O Eternal God! thy ways are a great depth, and cannot be searched out:

In the very night that *Chrysostom* was carried into Exile, a Fire began in the Throne of *Chrysostom*, which consumed that stately Cathedral, wherein he constantly Preached: the flames being carried by a violent East-wind, lighted upon the Palace of the Senators of *Constantinople*, the Common-Council-house of the City, a rare Pile of buildings, and laid it level with the ground. Those flames were matter of Joy to *Optatus*, another opportunity being presented to him for the reaking his malice upon the Christians. The favourites of *Chrysostom* were presently clapt in prison, and laid in Irons, especially the Presbyters and Deacons, who were faithful to him; the *Constantinopolitan* Ladies not being spared, many of whom were put to cruel Torments, that the Ecclesiastical Historian judges it best to pass by the Narrative in silence. But in all the Tortures that they suffer'd, neither man nor woman confessed the Fact, but utterly denied it. *Olympias* a great Lady, the Widow of *Nebrius* a rich Consul, embraced a Religious life; She was a great admirer and lover of *Chrysostom*, her Estate was crime enough, she is drag'd to the Tribunal, accused as an Accomplice in the burning of the Church: to which accusation she bravely answers, That there could be no pretext of reason that she should endeavour the consuming of a Sacred Ædifice, when she had spent vast sums of money in the building of many;

but



but neither a great Fine laid on her, nor the Tortures she then endured, could any whit diminish her affections to that Excellent Preacher; but afterwards having liberty given her by the Emperour, she retired to *Macedonia*, and there in solitude and Piety spent the rest of her most glorious life. Some attribute the Fire to the favourers of *Chrysostom*, but certainly the Tortures and Racks, that were inflicted on them, would have extorted from one or other a confession; however they, who in all their actions discovered that they had rather die than sin, would not have persisted in a notorious lie. Others attributed it to a Miracle, as thinking without præternatural power, the flame could not, out of the Throne, catch the roof of the Temple; and without a Divine designation could not have flown over so many houses of the City, and at such a distance, prey only upon the Senators Palace. To deny the more peculiar and miraculous operations of God, is an unpardonable Blasphemy; but to believe every narration, is childish credulity; and to make every thing that seems strange to require a supernatural cause, argues ignorance and superstition. It seems the most probable, that the Heathens were the occasion of that conflagration, that there might be an occasion given to the Heathen Governour to inflict all sorts of punishments upon the Christians. For under the pretence of carrying *Chrysostom* into Banishment, and to disperse the Christians conventions, they seized upon the Church, and so might justly be reputed the Authors of  
that

that fact. *Chrysostom* being banished, *Arsenius* (aged 80 years, a man of no Learning, nor Eloquence) the meanest and silliest person, succeeds the greatest and most Eloquent person in the World. Every where the Christians and Religious persons meeting *Chrysostom*, received him with all kindness, filled the Air with these Acclamations, *Let the Sun rather cease to shine, then not Chrysostom preach.* In his journey to *Armenia*, the place designed for his banishment, he met with extraordinary difficulties, oft-times in danger of the *Isaurian* Robbers. The Souldiers that guarded him, had in Commission that they should tire him with continued Journeys; for he was reduced to great weakness, and mightily obnoxious to Feavers, by reason of his great Austerities. But at length they arrived at *Cucusum*, where the Bishop of that place courteously received him, and had the happiness of peace and quietness. To him there resorted many of his Friends from *Constantinople*, out of *Armenia*, *Syria*, *Asia*, *Cappadocia*, and the Countries bordering upon the *Euxine* Sea. Most of the Letters which are extant in his Works, which are brave Monuments of his Piety and Learning, were written in the time of his banishment. But the same of his admirable piety in those his great afflictions daily increasing, and the love of the City every day hastening towards him, caused the Emperour to prohibit any commerce of Letters with him. The time of his banishment he continually spent in Prayers and Preachings, if his Guard permitted him any liberty of rest. The  
People,

People, from the bordering Nations and remote Countries, undertaking the dangerous and tedious Journeys to hear the Eloquence of this great Person.

That person or Court, to whom the last Appeal is made, is unquestionably invested with a supreme Authority. *Belarmine, de Rom. Pont. lib. 2. cap. 29.* <sup>he Appeals of these Fathers to the Church of Rome</sup> argues for the *Roman* Primacy from Appeals; averring, that it was the custom of the Universal Church, to tender her final Addresses to the *Roman* Bishop; which must necessarily prove that the Church did acknowledge the *Roman* Bishop to be her supreme Head: he takes no cognizance of *Basil's* Embassie to the West, but allegdeth *Chrysostom's* Letters to *Innocent*. *Baronius ad An. Dom. 371, 372* doth endeavour to maintain the Papal Primacy from the Letters of *Basil* to *Damasus*, then Bishop of *Rome*. *Barbosa* a late Canonist, 2 distinct. caus. 10. quest. 3. cap. *Cuncta per mundum*, this boldly blasphemes: He asserts, 'Tis an error in the Faith, to say that an Appeal lies from the Pope to God himself. For when the supreme Priest is the Vicar of our Lord Jesus here upon Earth, his Consistory is the same with that of Christ; they therefore think Heretically, who believe that they may Appeal from the definitive sentence of the Pope, to Christ; as though the Tribunal of Christ and the Pope were not the same. Who wonders at the impious confidence of Parasites? *Lipsius* a Romanist, abhorred such sentiments; when the Master of the Hospitallers was by the instigation of *Philip* the

the Fair of *France*, condemned to be burnt by Pope *Urban*, he made his Appeal to Heaven, and cited them both to appear before the Tribunal of Christ within the space of a year: in the compass of which time, the Pope and *French* King both died, to give an account, as *Lipſius* thinks, of their cruelties and injustices before the great Judge of the World: *Lipſii Mon. Pol.* I intend not a full discussion of this Topick, but clearly to manifest that neither of these Fathers acknowledged the Papal Supremacy. *Basil* never directs his Epistles to the *Roman* Bishop, but to the Western Bishops, Transmarine Bishops, or to the Bishops of *Italy* and *France*. The occasions of which Epistles, was the Persecutions and great disturbances that the Eastern Church suffered by the fury of the *Arrians*. Whilst the Western Church flourished in prosperity and peace, the inscription of one of his Epistles is thus, *To our Brethren and Bishops in the West*. How can it be imagined, if this great man believed the Papal Supremacy, that he would so direct his Letters? We charge the *Romanists* with Innovations, they require the time in which those Innovations were introduc'd; they charge the *Greek* Church with Schism, we may enquire, when that Church acknowledgeth the *Roman* Jurisdiction, and when the Schism of *Greeks* commenced. *Basil* when the East was so dreadfully tormented by the Orthodox Bishop, was chosen by reason of the greatness of his Learning, and fineness of his Pen, to be their Secretary, at whose instigation he in their names wrote to the Western Bishops, and sent three several Embassies,



baffles, to none of which he received any answer; this neglect cast him into a just passion in his Letter to *Eusebius* Bishop of *Samosatum*, he thus writes; What help can be expected from the superciliousness of the West? for they neither know the truth, nor will endure to learn it; for being possessed with false prejudices, they act the same things they formerly did in the case of *Marcellus*; by their ambitious contending against those which publicly maintain the truth, they themselves give a confirmation of Heresie. I my self do intend to write to the chiefeest of them, but not in usual manner, in the name of my fellow Bishops. I will not mention any thing concerning Ecclesiastical affairs, only I will acquaint them, that they neither will know the truth by us, nor will entertain those means by which they may know it; and that on no account ought they to insult over those who are oppressed by afflictions: neither ought they to esteem Pride to be Honour and Dignity, a sin which of it self is sufficient to render a person odious unto God. How is it possible to imagine that these expressions are consistent with *St. Basils* belief of the *Roman* Primacy or Infallibility? can he think those to be infallible, whom he says neither know the truth, nor will use means to know it? Did he believe *Damasus* to be the Universal Bishop, whom he calls the chiefeest of them, that is, of the Western Bishops, not of the Universal Church? *Baronius* to this answers, Good men are sometimes transported with passion, but they afterwards reduce themselves within the bounds of reason. For after this he expresseth his high esteem



*he had of the Church of Rome, and commends the  
 purity and rectitude of her Faith; by which it ap-  
 pears, that he did not believe that Church Hereti-  
 cal, and that Good men might condemn Pride with  
 greater Pride; his beloved Nazianzen accuseth him  
 of that vice. Grant this, yet it will not be con-  
 ceded, that Basil's Addresses could import his be-  
 lief of the pretended Supremacy or Infallibility: he  
 condemns not the Western Bishops for Heresie,  
 but for their strengthening of Heresie by the en-  
 couraging of Hereticks; which they did, by re-  
 ceiving *Marcellus* into communion, whom the  
 Eastern Church excommunicated. Good men  
 may fall into passion; *Basil* unquestionably had a  
 just reason for his indignation; who can accuse  
 his anger? he in the name of the whole Eastern  
 Church, then groaning under most dreadful Per-  
 secutions, writes three Epistles to the Western  
 Bishops, who refused to return one Letter to sig-  
 nifie their compassion. Did *Nazianzen* suspect  
*Basil* of Pride? No: he knew him to be one of  
 the humblest men in the World. *Nazianzen* was  
 very unwilling to accept of *Episcopal* Jurisdic-  
 tion, which *Basil* enforceth him thereunto; this  
 kind and pious violence he calls pride. It is not  
 unworthy to enquire the reason, why the We-  
 stern Church cast such a neglect upon the Eastern,  
 and peculiarly upon *Basil* their Secretary. *Bar-  
 nius* assigns this, That *Basil* and his Associates  
 were traduced as Hereticks; for though according to  
 the *Nicene Council*, they acknowledged the Faith of  
 one substance, yet by reason the Latine Church used  
 the*

the word *Persona*, to express the distinction in the Trinity, and the Greek not condemning the Latines used the word *ὑπόστασις*, the Latines that judged that to be of the same signification with *ὑπόστασις*, did think they were either Sabellians or Tritheists: under which Calumny Basil for a great while lay. Let this be yielded, what to the purpose? *Damasus* entertained this unjust suspicion; *Basil* by many Letters and Apologies vindicates himself; at last clears himself of that Cloud; satisfies the Western Bishops; they acknowledging, that *ὑπόστασις* in the Greek language, and the Eastern Church, that *Persona* in the Latine, did properly denote the distinction in the Trinity. Where is the infallibility? how came it pass that an infallible Judge was ignorant of the meaning of *ὑπόστασις*? but is there no other reason then that? He in his Epistles to the Transmarine Bishops, saith, *A great desire of waiting upon you possesses me, but a continual sickness impedes. I have a long time expected, to see if you would have any care of us. If you condemn us before we are heard, and convicted, we shall not at all be injured; only we shall lose Christian love and charity, which you will make us believe you have not: be not hearers of Calumnies, but tryers of the Truth; let not such reasons prevail with you; we want not the help of others, we need not the Communion of others. God that separated Islands from Continents, unites the Inhabitants by love. Brethren, nothing can divide us, if our own choice and proper motion makes not the separation. If you account your selves head of the Universal Church, the head cannot say to*

the feet, I have no need of thee ; but if you rank your selves amongst the Members of the Church, ye cannot say to us ; we have no need of you. We earnestly seek an union in the same opinion, we passionately intreat your prayers. The very Heathens who know not the true God, desire prayers, they combine together for their mutual assistance ; are not we ashamed of separation ? are we disposed to suffer so great an injury ? Can these lines admit of Roman Primacy ? durst Basil, if he had received such sentiments, propose that Dilemma, either you are the Head, or Members ? and may not we reasonably judge, that *Damasus* was nettled at the inscription of the Letters ? 'Tis evident, that the Eastern Bishops did not Appeal to the Western, as to their Superiours ; they desire their prayers, the manifesting their consent in the same Doctrine with them, and give what assistance they can to them. Take it from their own Letters ; *To our Brethren and Bishops in the West. How gracious is God, who mingles joy with our sorrows ? we have received comfort by those Letters which Athanasius sent to us from you ; he witnesseth the integrity and soundness of your Faith, which demonstrate your commendable union and concord with us. God hath comforted us by Sabellius, our Reverend fellow Deacon, who acquaints us with those excellent things that he saw in your Church ; and he knowing by his own experience the miserable estate of ours, he passionately intreateth you, that with fervent and incessant prayers, you would contend with God for us. All which intimates nothing of Primacy : This is not an Appeal to proper*

proper Judges, but an address for Brotherly assistance. In another Epistle; *We have earnestly desired, and aloud begged for the manifesting your affection to us, by giving us assistance, and sympathizing with us: but ye have not appeared in our behalf, we most earnestly desiring, O most Reverend, to signify our confusions to the Western Emperour; If that be difficult, send from you to us, to visit and comfort us, who are so grievously afflicted, that you your selves may be the spectators of the East; Words are not able to express our Calamities.* Here is no acknowledgement of a Jurisdiction: no understanding man can ever be brought to believe, that the Author of such Letters submitted to the Authority of them to whom they were directed. But *Baronius* says, *That the Appeals of Eustachius and Marcellus to Rome, perspicuously evince the Roman Primacy.* *Eustachius* was a light and unconstant person, after he had subscribed and professed the Faith of one substance: he relapsed into *Arrianism*, for which he was excommunicated. *St. Basil* to the Western Bishops gives this account of *Eustachius*. He was Bishop of *Sebastia*, of the lower *Armenia*, who very much molested the Church; at *Alexandria* he was instructed by *Arrius*, and esteemed one of his chiefest Disciples; he returns to his own Country; for his impious opinion, by *Hermogenes* Bishop of *Casarea*, was excommunicated; but afterwards, presenting to him a confession of his sound Faith, was restored and ordained. He relapsed, and was again excommunicated at *Constantinople*; returning into his



own Country, he presented a form of sound Faith, whereupon he was received and made Bishop after that, in the Synod of *Ancira*; he anathematized the Faith of one substance; his Heresie he promoted in *Cilicia*, and *Constantinople*; whereupon in a Synod at *Melitina* he was deposed, for which he makes his address to the Western Bishops; before *Liberius* Bishop of *Rome*, he makes a confession of the true Faith, subscribes it; by him, and the Western Bishops, he was absolved; from whom he received Letters to a Synod met at *Tiana*, to receive him into the Church, and restore him into his Bishoprick, which by them was performed. All this is granted; but the Primacy not granted. It's evident that St. *Basil* wrote not only to *Liberius*, but to the Western Bishops. And what was done by the Eastern Bishops, was not only upon the account of *Liberius*, but of the other Western Bishops. It was a custom in the Church, to certify one another of their agreement in the form of sound Doctrine, and of those persons who were Hereticks and Excommunicated, whereby there might be no communion held with such persons; it was usual with these, to make their Address to other Churches, that they might receive them into Communion with them, and by that means to receive Letters Testimonial of the integrity of their Faith, the revoking of their Error, and their desire that they might be restored into the Church, from whence they were excommunicated; which was oft performed. All this did not include any Authority, but a Fraternal love,



love, and communion; that they agreeing in the same Faith, the persons whom they received into communion, should be of the same Faith with them; whereupon, if any Heretick excommunicated by his own Bishop, addressed himself to another Church, with whom his Bishop was in communion; and he there revoked his Heresie, and made profession of the Catholick Faith, he was received into communion; and having obtained *litteras formatas*, with a Copy of his Faith, he was many times restored into Communion. This is every where obvious in Ecclesiastical history. *Eustachius* being excommunicated, flies to the Western Bishops. *Basil* in his Epistle to the Western Bishops concerning *Eustachius*, *Apollinaris*, and *Paulinus*, thinking he should be restored by them, by whom he was received and carried Letters from them to us, to the Synod of *Tyana*, containing the profession of his Faith, and the desire of his restauration; which was performed; the Synod restored him. *Liberius* perswaded, it very much conduced to the peace of the Church, for to agree in the same Faith; it tended much to the confusion of the *Arrians*, to see the East and West conspiring in the Orthodox Faith; the best and greatest part of Christians to be their enemies. *Eustachius* being very inconstant, sometimes did publickly profess the Faith, sometimes propagate Heresie; where he did this, he was excommunicated; where the other, he was absolved. And in that very place where he was condemned, if he revoked his errors, the condemnation was repealed.

pealed. This same *Eustachius*, after he had been convicted of Heresie, addressees himself to St. *Basil*; before whom he makes a confession of the true Faith, and subscribes a confession which *Basil* himself drew up; upon which he was received into communion. The same is to be averred concerning the actions of *Liberius*, and the Western Bishops, in the case of *Eustachius*. *Basil* therefore earnestly intreats them, that since they lived at so great a distance, they would believe nothing, but what they received from those persons, who lived in the East, and were worthy of credit: therefore he gives them a Character of *Eustachius* after his restauration; he now destroys that Faith on the account of which he was restored into communion, he joyns himself with them who anathematized the Faith of one substance, and is become the Ring-leader of the *Pneumatomaci*; he useth the confidence you gave him, to the ruine of many: since from you, he took a liberty to injure the Church, 'tis necessary, that from you proceed a redress; and therefore that you would give an account to us, for what reason he was received into communion, and why he is now changed; and wherefore he enervates that favour granted him by the Fathers. In all which there is not the least intimation of the Primacy. That which was the cause of his restauration, was a form of sound Faith, which he deceitfully presented to the Western Bishops, which with their Letters he tenders to the Synod of *Tiana*, upon which by the Authority of the Synod he was restored.

*Chry-*

*Chrysoſtom* (as I have before related) having incurred the Empreſſes diſpleaſure; *Arcadius* the Emperour ſendeth for *Theophilus* Archbiſhop of *Alexandria*, to come to *Conſtantinople*; who, upon the Emperours command, attended with ſeveral other Biſhops, arrived at *Conſtantinople*. He calleth a Synod, receives the Accuſation exhibited againſt *Chryſoſtom*, whom he ſummoneth before him. *Chryſoſtom* refuseth to appear; whereupon he is condemned for contumacy, pronounced guilty, excommunicated, depoſed, and by the Authority of the Emperour baniſhed. Upon which, he writeth to *Innocent*, bitterly complaining of the notorious injury done to him, and of the miſerable eſtate of the *Grecian* Church; and paſſionately intreateth, that he and the *Western Biſhops* would afford him what aſſiſtance they could, and uſe all poſſible endeavours they could, to redreſs thoſe grievances, with which that Church was afflicted. That this is an Appeal to *Rome*, as to a ſupreme Court of Judicature, is averred by *Bellarmino* and others; but that it is not, appears thus: *Baronius* ſaith, That *Theophilus* as he was Archbiſhop of *Alexandria*, had power over the Churches of *Greece*, and therefore might legally ſummon *Chryſoſtom* before him. An aſſertion which I cannot but wonder at: for what Authority can the Archbiſhop of *Alexandria* have over the Archbiſhop of *Conſtantinople*? and *Chryſoſtom* to *Innocentius* accuſeth him of unjuſt uſurpation; 'Tis

*Chryſoſtom* addreſs to *Innocent* Biſhop of *Rome*, and the *Western Biſhops*.

not congruous, saith he, that one out of *Ægypt*, (meaning *Theophilus*) should judge those that lived in *Thrace*. Which manifestly renounceth the pretended Authority of *Theophilus*. *Arcadius* the Emperour then keeping his Court at *Pera*, a City in *Thessalonica*, *Theophilus* with his Associate Bishops attended him: the Emperour issueth out his command to *Chrysostom*, that he should appear at *Pera* before *Theophilus*, to answer those crimes that were objected against him; he refuseth in his Letter to *Innocent*; he giveth this reason, 'tis not fit for any person to appear before a Foreign Court of Judicature; and that all things that are acted, ought to be tryed within their own Jurisdiction; all things ought to be examined within their own Province, before their proper Court, to whom the cognizance of the Cause doth belong: which is an undoubted testimony against Foreign Appeals. *Chrysostom* could not possibly think, that an Appeal to *Rome* was necessary, since upon the account before-recited, he refused to appear at *Pera*: withall he Appeals to a General Council, he acquainteth *Innocent*, that he was not guilty, and could wholly free himself from those crimes laid to his charge; but that he would not appear before incompetent Judges, an unlawful Judicature, which consisted of his professed and implacable enemies, but that he would appear before a General Council, where in the presence of 1000 Bishops he could manifest his Innocency. By which it is evident, he Appealed not to *Rome*, but addressed himself to the Western Bishops; that as much



much as in them lay, they would endeavour that a General Council might be called ; before whom he might appear, all grievances redressed, and Peace to the Church restored. And, that it was not an Appeal to *Rome*, appeareth by the Epistle it self : for though the title be to *Innocent* Bishop of *Rome*, yet in the body of the Epistle, we find that he addresseth himself to the Bishops of the West, whom he calls most Reverend, and most Holy Bishops. Farther to evince that the *Greek* Church did not acknowledge the *Roman* Primacy, we must attend to what *Phocius* avers ; *Innocent*, saith he, *laboured much on the behalf of John, but all in vain ; he sent his Apocrisarii, who were injuriously treated, and scornfully sent back ; and what prayers so ever he used, were to no purpose.* The persons to whom the Letters and Messengers of *Innocent* were sent, were undoubtedly the Emperour, *Theophilus*, and the rest of the Holy Bishops. If so, this fact must needs manifest the opinion they had of the *Roman* Primacy. That neither *St. Basil* nor *St. Chrysostom* did believe the *Roman* Primacy, the case of *Miletius* and *Paulinus* evidently declares. *Miletius* was thought to be an *Arrian*, he was Bishop of *Sebastia* in *Armenia* : *Endoxius* the *Arrian* Bishop of *Antioch* being dead, he was by the *Arrians* translated from *Sebastia* to *Antioch* : (then in every City of the East, every Sect of Christians in it had its peculiar Bishop ; when *Endoxius* governed the *Arrian* Church in *Antioch*, the Catholic Christians had *Eustachius* for their Bishop.) The *Antiochian Arrians* hearing that *Miletius* was



a person of a singular life, and of very great Eloquence, and that he was once of the same opinion with them, they judged, that the opinion the World had of this Person, would be a means to draw to their Party the Inhabitants of *Antioch*. There was so great a fame of him, that when he came to *Antioch*, multitudes of persons went out to meet him; both those which were followers of *Arrius*, and those that were adherers to *Paulinus*. When he came first to *Antioch*, he preached publicly the moral Duties of Christianity; afterwards he publicly taught the Faith of one substance. There was then a Synod: the Emperour commanded the Bishops to give their opinion: After *George* of *Laodicea* had most heretically delivered, and *Acasius* of *Casarea* had not so blasphemously, but not truly and Apostolically delivered his, *Miletius* was commanded to make a profession of his Faith; he, contrary to the opinions of the *Arrians*, according to the *Nicene* decree, gave his belief with a great deal of exactness and truth; upon which by the instigation of the *Arrians* he was banished. *Eustachius*, who from *Perea* in *Syria*, was translated to *Antioch*, a person famous for constancy, soundness in the Faith and Religion, was banished in the time of *Constantius*. *Paulinus* a Presbyter of *Antioch*, governed the Catholick Church in *Antioch*; those of the people that were sound in the Faith, notwithstanding the endeavours of the *Arrians*, he retained and confirmed in the Catholick Doctrine. The Bishops of the Church that were banished under *Julian* the Emperour,

Emperour, being restored, endeavoured to apply fit remedies for the redressing the disorders of the Church. *Lucifer* a Bishop of *Sardinia*, taking to himself two other Bishops, ordained *Paulinus* Bishop of *Antioch*. *Miletius* being by the Emperour *Gratian* recalled from Exile, went to *Antioch* to take possession of his See; *Paulinus*, though ordained after *Miletius*, would remain Shepherd of his own Flock, and Bishop of *Antioch*: *Miletius* would not forsake that honour which his Ordination conferred on him; nor ought he do it; for he was pre-ordained, and was a person of that holiness, that he judged his office of more concern to him, than his dignity. This was the great calamity, that in a City in which there were so many evil opinions, to the encouraging of Heresie, two Catholick Bishops should contend one with another: both were excellent persons, both of admirable fame; what cause should be assigned of their divisions? both of them appeared, by Characters given by excellent Historians, to be very holy persons; the Eastern sided with *Miletius*, the Western Church with *Paulinus*: perhaps there were heats and animosities, failings to which retired and severe persons are obnoxious. May I give a conjecture, which may give some justification of them both: *Miletius* advanced to the See of *Antioch* by the *Arrians* themselves, when he discovered himself to be of a contrary opinion; his Holiness, Learning and Eloquence, converted many of the *Arrians*; these would never forsake him, who was the instrument of their conversion.

*Paulinus*

*Paulinus* after the banishment of *Eustachius* being constant in the Faith, continuing in *Antioch* administering the holy office to the Faithful, he so obliged him, that they would never forsake him. Withall, his adherents were offended with *Miletius*, because he was ordained by *Arrians*. *Miletius* was of so sweet a temper, as he proffer'd amicable terms of reconciliation. Let what will be said, that can be said in favour of *Paulinus*, *Miletius* had the better cause; and the suffrage of the Western Church in his behalf, doth make it fully appear that the Western Bishops refused the *Roman* Primacy. The *Roman* Bishop, and the West, took the part of *Paulinus*: the *Grecian* Bishops, and those of the East, that of *Miletius*. If that the Eastern Church did believe the Primacy, how durst they maintain that Bishop which was not approved by the *Roman*? It was against the Ecclesiastical Canons, that two Bishops should be in the same Church: and yet there were two Catholick Bishops in *Antioch*; one approved by the Western, the other by the Eastern Church. *Miletius* was a man of most singular Piety, and of equal meekness; he conversing with *Paulinus*, thus bespeaks him. *When our Sheep are at union, they feed in the same common Pasture, and we contend about the right of governing of them. Let us leave off our quarrelling, and live in mutual concord: If I die before you, be you the only Pastor of the Sheep; If God shall call you hence before me, then to the utmost of my power, and with my greatest care I will govern the Church of God.* This moderate proposal, Sa-  
pores

pores one of *Gratians* Generals (who had in command from that Emperour, to thrust all the *Arrians* out of the Churches, and to restore the banished *Catholicks*) being at *Antioch*, seeing this dissention, and knowing both of them to be *Catholicks*, and yet seeing the moderation of *Miletius*, confirm'd him in the government of his Churches, who met in the Suburbs; and *Paulinus* had a small Church for his Adherents in the City. For the translation of *Gregory Nazianzen* to *Constantinople*, a Synod was there convened, to which not *Paulinus*, but *Miletius* was called; a sufficient testimony of the Judgment of the *Græcian* Church: before the Synod was ended, *Miletius* died, infinitely bewailed, extraordinarily praised; all the learned Tongues and Pens were exercised in *Panegyricks*: his learning and vertues procured him so great a love and honour, that after his death they drew his Picture upon the Walls and Hangings; they cut it upon Rings, and engrav'd it on their Cups: his death caused the Council to tarry longer then they intended; for the *Antiochians* chose *Flavianus* his successor, whom that Council confirmed in the See. *Paulinus* being dead, *Evagrius* was chosen his successor by his party. *Damasus* and the Western Bishops were very angry with the ordination of *Flavianus*; they wrote to *Theodosius* to depose him; on the contrary *Theodosius* defendeth and maintaineth his ordination, and asserteth, that all the East, all the *Asiatick* and *Pontick* Churches, the Churches of *Thrace*, and all *Illyrium*, were the Patrons of the ordination of *Flavianus*. This *Flavianus*



*vianus* was that Bishop sent to *Theodosius*, by reason of the sedition of *Antioch*; on no account could he be moved by *Damasus*, or the West, to relinquish his Episcopal Authority. If the Bishop of *Rome* had an universal Primacy, how durst the Eastern reject that Bishop, whom the *Pope* approved, and approve of him, whom the *Pope* rejected. This contention remained several years: the Catholick Christians keeping divided meetings under distinct Bishops, until one *Alexander* was constituted Bishop of that See in the place of *Porphyrius*, who was dead; he being famous for the admirableness of his life, Eloquence, contempt of the World, and many Heavenly vertues, what by his perswasions and labour, obtained his intended union in this division. To what part did *Basil* and *Chrysostom* adhere? to the part of *Milerius*. *Basil* hugely commends him; by his Letters is seen the value he had of him, and affection for him: by him *Chrysostom* was ordained Deacon: in the commendation of him, after his death, he made a most excellent Sermon; and that he was of the Church of *Flavianus*, one of his Presbyters, plainly appeareth by his Sermons *ad Populum*. *Flavianus* being gone in an Embassie to *Theodosius*, him he commendeth, and encourageth them on the account of the Excellency of their Archbishop. If *Basil* and *Chrysostom* did believe the *Roman* Primacy, and made their Appeals to *Damasus* and *Innocent*, as supreme heads of the Church, and final Judges of controversies, how could they take the parts of those Bishops whom the *Popes* condemned?

There



There is certainly in man a Spiritual and immortal Soul; a Divine fire burns in his breast, from whence flow

The Heavenly-mindedness of these Fathers.

those sparks which mount higher and higher, until they ascend to those infinite and coelestial flames: There are restless passions in him, after a compleat felicity, which is fully discovered by our Lord and Saviour, the end of whose coming into the World was to promote the Divine Glory, and conduct men to Eternal happiness. In his face shined the Glory of God; he had the words of Eternal life; by his Gospel, Life and Immortality was brought to light; the genuine Disciples of this Lord, must have their conversation in Heaven, being as Pilgrims and Strangers in this World, they must demean themselves as fellow Citizens of the Saints, and Household of God. Excellently *Nazianzen* in his Apology; *The Soul comes from God, and is Divine; for two reasons it is united to the Body, a substance of a worse and lower alloy:*

1. That by this, she fighting with the flesh, and combating with those passions which would depress her, she might be crowned with glory: and this happens through that infinite love of God, who would, that Virtue and Happiness should not be the meer product of Nature, but it should proceed from choice, and be the effect of the motions of a well regulating Will. 2. That she might draw the body to her self, raising it above this World, and in a short space freeing it from its weight and ponderousness, may so prepare it, that what God is to the Soul, the Soul may be to the Body; that

G

having

having polished by her own art and care this heavy matter her Servant, she might be united unto God. Of this their Heavenly-mindedness they gave three demonstrations: 1. A sincere and perfect contempt of this World, and indeed that act of renunciation of this World, whereby their whole Estates renounced, and Poverty chosen, carries a thousand reasons with it. *Basil* when young, retires into the *Pontick* Wilderness; the manner of his life he elegantly gives in his Epistle to *Gregorius*: the purpose of his Soul, manifested by the institution of his life, fully evinced, that he had a small value or esteem for any thing in this World: for he aimed at that blessedness, which God had promised: Riches he had none, Pleasures he disregarded: thus he saith of himself.

*A contrite and humble mind, was always attended with a sad and dejected Countenance. A negligent garb, horrid and staring hair, sordid Cloaths; such which on purpose Mourners wear, I out of design and pure choice of my will do put on; a Girdle ties my garments to my body. The only end of my Cloaths, is a defence against the extremity of heat and cold: Meat, Bread and Herbs; Drink, Water; one hour towards the end of the day, is designed for a late Supper; I sleep leaning on a tree, not affording too much rest to my wearied body. No one that leads such a manner of life can be judged, either to gape after riches, or indulge pleasures. Did he affect Honour? No: The glory that he was ambitious of, was that Honour with God; a vein of Meekness and Humility runs through all his writing, he speaks*  
of

of himself with the greatest Humility; he was accused of aspiring to the See of *Neocesarea*, but how unjustly, I manifested formerly. When Bishop, his humility endeared him to his Diocess, and terrified *Valens* and the *Arrians*. *Chrysostom* saith of himself, that his very enemies would not tax him with covetousness; he was slandered as though he had been too familiar with *Olympias*, but most impiously; both of them were the most mortified persons the World afforded: and he avers, that if his body was seen, it would be a sufficient evidence to clear himself from so foul an imputation. He indeed was accused of Pride; indeed he was a person of a great Spirit, but free from ambition. He was very zealous for the Divine Glory, and a severe hater of all vice; nothing could move him to favour impiety, which caused him by some evil persons to be thought haughty and arrogant. They were both so far from being ambitious, that they both refused their Bishopricks, and unwillingly accepted of them; and when advanced to their Episcopal Sees, they managed their places with all imaginable humility and modesty. I may truly say of them both, which *Nazianzen* says of his Sister *Gorgonian*, that Heaven was their Country; the City, of which they were desirous, was the new *Jerusalem*, a City that is above, not seen by the eyes, but perceived by the understanding, and apprehended by Faith: In Heaven was their conversation; there they lived; to gain that, was their mainest endeavour: they were genuine Christians; what they preach-

ed and inculcated to others, that they practised; to shew therefore their contempt of any Worldly thing, among a thousand passages I will pick out two, one of *St. Basil*, the other of *St. Chrysostom*. *St. Basil* shews the Heavenliness of his mind, in those Divine thoughts of his, which we find in his Sermons on the *1 Theff.* 5. 16, 17, 18. The design of which Sermon is to demonstrate, that a genuine Christian has reason continually to rejoyce. To perform which, he answers two objections: 1. That a joy proceeding from an accumulated felicity, which we partake of in this World, cannot be obtained; which objection he thus urges: Does our Law-giver enjoyn us impossible things? how is it possible always to rejoyce? no man can find the reason of that joy in his own power; those things that raise a chearfulness, are without us; they are not within our own bosoms. The prosperity of the enjoyment of our Parents and Friends; the gaining and encreasing our Revenues, a restauration unto health, a family prosperous and flourishing. After this, he gives an account of other things necessary to humane felicity; but then concludes, that the complexion of those things are not attainable. 2. The best of men are subject to the greatest calamities. Shall I rejoyce, when tortured? when stretched upon a wheel? &c. Having elegantly given an account of those miseries that humane nature is obnoxious to; these things may seem to evince, by this Law impossible things are enjoyned: to which he rejoyns in General, *That the Apostle giving this command,*  
*cast*



cast his eye upon things future and Eternal; and thereby endeavoured to elevate the Souls of men: and that those who questioned the possibility of performing the Apostolical command, do roll themselves about earth and flesh, as Worms do about dung and filth. To these he returns, *that the Apostolical command of rejoycing always is possible to those, who have Christ living in them; to those Souls, who are once inflamed with a desire of their Maker, and are accustomed sweetly to delight themselves in those beauties, which in him are to be found; receive comfort from those very things which are afflicting of others:* Towards the end of his Sermon, he shews, the ground of a Christians Joy is an everlasting felicity; for, saith he, *if thy life is always intent upon God, the hope of a reward shall lighten the sorrows of thy life: Art thou disgraced? Oh, but look up to that Glory laid up in Heaven for them that are patient. Have you sustained any damage or loss in your Estate? Oh, but look with an intention of mind to those Heavenly Riches, to those treasures which are laid up for them that live piously. Are you banished your Country? but thou hast a Country, a Heavenly Jerusalem. Have you lost your Children? &c. but thou hast Angels, in the Quire of whom, thou shalt before the Throne of God be filled with an Eternal joy: so therefore against these Temporal Calamities, opposing those good things expected, you shall preserve your Soul from trouble and dissolution. For to that undisturbed mind, the Law of this Apostle invites us. Let not the splendour and gaiety of humane things work in our mind an excessive joy: neither let*



*the dolorousness and pain of them deject the Soul, casting of it down from its height, and obscuring its splendour; for he that is otherwise instructed concerning the affairs of this life, cannot possibly live calmly and undisturbedly; which you shall successfully attain, if you have this Commandment, exhorting you continually to rejoyce, always dwelling with you. Let us therefore cast away all the troubles of the flesh; let us collect and embrace the delights of the Soul; and so ascending above the sense of things present, we may extend our understanding to the hope of Eternity; the very imagination of which thing is sufficient to fill the Soul with joy, and to make the joy of Angels to be the inhabitant of our Souls.*

*St. Chrysostom upon Genesis, Homily 35. Abraham, after a great victory he had obtained over those Kings, which had vanquished the King of Sodom, and carried away Lot into captivity, was upon his victorious return met with by the King of Sodom, who desired him to keep the spoils, and return the persons; Abraham generously refused, and Heroically saying, I have lift up my hand to the Lord, the most high God, the Possessor of Heaven and Earth; That I will not take from a thred, even to a shoe-latchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abraham rich, Gen. 14. 22, 23. upon this, he thus discourseth: Behold the incomparable vertue of this Patriarch; by the contempt of riches, and practice of humility, he shewed his Divine Philosophy, and by this means made his victory great and glorious. I passionately exhort that we may all imitate this*

this Excellent Person; let us maintain an unblamable life; let us not under the pretence of virtue, fall into the madness of vain-glory; nor of modesty, into the contempt of pious actions; let us lay humility as the surest foundation for a holy life; no actions are virtuous, which are not accompanied with humility: he that securely hath laid this foundation, may raise the beautiful Temple of virtue as high as he pleases. Humility is the holy mans greatest security; It is that wall which cannot be broken down, an invincible Tower. Our bountiful God, if he sees us, as Abraham did, despise these present things, he will give us the enjoyment of future blessings. Let us despise the riches of this present World, that we be able to enjoy true and lasting pleasures. Let us scorn this empty thing called vain-glory, that we partake of Honour which is true and Eternal. Let us laugh at the felicity of this present evil World, that unspeakable felicities may make us happy for the future. Let us have cheap thoughts of those things that are present, that our minds may be heightened by generous Passions, and our Souls inflamed with Heavenly desires. If we be nailed to the things of this life, it is impossible that we should be affected with Heavenly things. A Film and Rheum darkens the eye, and a love of this World clouds our Reason, and permits not to us the prospect of Eternity: but he whose Soul is touched with the love of God, and heart wounded with arrows shot from *Heaven.* Heaven, and in his breast is kindled a Heavenly fire, he with true and discerning eyes, sees the glories of the future, and the vanities of this present life. Wilt thou, O Christian, learn that wisdom with which

*the Teacher of the World was endued? consider how he clearly discovers, that whatsoever seems illustrious in the World, is really nothing. Mark the Language that he useth, 1 Cor. 4. 17. The things that are seen, say abundance of Riches, if you alledge Lustre, Glory, and Majesty, if Dominion, Power, if Empires, if Thrones and Crowns; all these things are seen, and are Temporal; their continuance is but short, and the enjoyment of them but for a moment. If these things that are seen are but Temporal, what things, O blessed Paul, wouldst thou have us to pursue? He returns things not seen, things which corporal eyes cannot behold. If any one shall object, who is it that counsels us to neglect visible, and pursue invisible things? Heavenly Paul replies, the nature of the things, counsel and command; you see these things, you see them uncertain, and the continuance of them short; but those things which we cannot see, are Eternal, they know no end, nor admit of a Period. This he says was the subject of his continued Labours, and daily Sermons. So that that by the Apostle pronounced concerning the Patriarchs, may be applyed to these great persons: Heb. 11. 14. They that say such things, declare plainly that they seek another Country.*

Their deaths  
and Burials.

*Basil* having consumed his body by vast labours, as a glorious Lamp that wasts it self with its own fire, and goes out with the greatest flame: So *Basil* with continual fasting, in perpetual prayers, study and preaching, cast himself into a perpetual sickness, which caused him to study Physick. His incessant disease made

made him a Physician, he scarce ever being in good health. Recovering out of a former disease, he was very much troubled, that being near the Haven, a contrary wind should drive him into the Sea again. But after he had gloriously ruled the Church for 8 years and 2 months, *Anno 378.* he fell into his last sickness, which was a violent Feaver: it disturbed not his Reason nor Religion; his Soul burnt with Divine ardours, and he cast the flames of love to God in all his discourses. When he could hardly speak, and ready to give up the last Gasps, he called for several of the Clergy and other Religious persons, and gave them most prudent, most sacred, most religious admonitions concerning both the guiding of their own lives, and ordering of the Church of God; and interrupting that discourse, his strength being wasted, he breaks out into this Ejaculation, *O Lord, into thy hands I commit my Spirit*; and with that aspiration his Soul flew to Heaven, and left the Body of *Basilus* for the society of Angels, expecting to receive it in the resurrection of the Just. The news of his death being spread throughout the City, filled all with sorrow and horror. In him the very Children thought they had lost their Parents, Wives their Husbands, Parents their Children; the Glory, the Protection of the City they thought was gone: and his Funeral was celebrated by the confluence of all sorts of people. The Desarts were emptied of all their Religious persons, the Country became unpeopled, *Jews* and *Gentiles* flocked to attend his Hearse: in so great a croud, many thronging to be within

*Patristic*



within the shadow of the Herse, or to touch the Bier, perished; in so great a multitude, many were pressed to death, as unwilling to survive that great Person; being his funeral Victims, they would offer themselves willingly a Sacrifice to this great Saint. The memory of him was so famous, that his very Gestures, his Speech, his Garb, his Gate, every thing the most excellent Persons endeavoured to imitate, and they thought them admirable, who could express in themselves any thing of *Basilins*. Alas! these were but faint representations of his Virtues; as Ecchoes rebound but the last syllable, so scarce any could express the meanest of his Excellencies. His fame was so glorious, that he hath acquired the name of Great. *Pompey* and *Alexander* gained the same Title by their Arms and Victories, but he by Grace and the Triumphs of Religion. The universal testimony of the Church, hath canonized him for a Saint; his Laurels grow out of his grave, and the glory of his Memorial shall never lose its lustre,

*Reading* The Emperours anger continuing still against *Chrysostom*, prohibited the conversation of Letters with him, caused him to be removed from Place to Place, that it might be unknown where he was. Arriving at *Cæsarea*, *Pharetrius* Bishop of that place, and successor of *Basil*, a man infinitely inferior to his Predecessor, and of a different humour, denied him Lodgings in the City, prohibited a Religious Lady that lived 5 miles distant from *Cæsarea*, to entertain him. The famous Bishop gave the foreign Communion to Strangers, Pagans,

to

The Religion of St was in great repute in the hands of such as Basil & *Prothasius*. D. so that it was easy to declare it the only Religion of Rome. at 1500 years *Augustine* arrived W.



to Hereticks; but how differently contrary is *Pharetrius*, who permits not an entertainment to *Chrysostom*, the most glorious Prelate of the World. After one years rest and civil usage at *Cucusum*, he was hurried to *Petiuntum*; the Souldiers having received a special command from the Emperour, that they should not permit him any quiet, nor suffer his decayed body to receive any refreshment by ease; in violent storms he should have no shelter, in great heats he should not have the benefit of the shades, but be carried from place to place. Yet in all these troubles, his mind was elevated, always comforting disconsolate Christians. Thus he, whilst he was gloriously fighting in the Front of the Battle, encouraged the Souldiers in the Rear. Carried to *Comanum*, he, as the customs of holy men were to enter the Church, goes to the Temple of *Basiliscus* to pray; after which his Feaver increasing, worn with labours, wasted by travels, in holy prayers and Ejaculations he gives up the Ghost, *Anno 407*. having sat in the See 9 years 7 months and 8 days. He enter'd a Temple to pray, immediately before he was to enter into that Temple, where the Lamb is the light thereof. A period is put to the Travels of this Pilgrim, his banishment finds an end; now he enters into the City of God, that new *Jerusalem*, and is in that place where there remains a rest for the Servants of God. The news of his death flying into *Armenia*, and the adjacent Countries, they were all struck with an excessive grief: the Inhabitants forsook their Country, to celebrate the

A D  
407

the Funeral of this great Person. He was carried to the grave upon the shoulders of the most Religious persons, people of divers Nations being attendants of that solemnity. Divers Languages conspired in one praise ; all tongues sent up the same Hallelujahs. With Prayers, Psalmodies, with Hymns, the people of all estates and conditions, & of various Countries celebrated that sad solemnity : and being carried to the Church of *St. Basiliscus*, he was there interred. He lived with great Fame ; his enemies could never obscure, but encrease his glory ; his Memorial can never be buried in oblivion. His enemies raced his name out of the sacred *Dipticks*, but it will always remain in the Book of life. The consent of the universal Church hath reckoned him amongst the Catalogue of Saints. A very considerable part of *Constantinople* separated from the Church, and had their conventions under some Bishops, the favourites of *Chrysostom*. These were called *Joannites*, against whom the Emperour made severe Edicts ; for they would not be forced to communicate at the Altar, whose *Dipticks* admitted not the name of *Chrysostom* ; and by reason of that great injury done to this famous Bishop and Saint, the whole Western Church refused a communion with the *Constantinopolitan*.

*Proclus*, formerly a Deacon under *Chrysostom*, was advanced to the Archbishoprick of *Constantinople*. He prevailed upon that most excellent and Religious Emperour *Theodosius* the younger, the Son of *Arcadius*, that the body of *Chrysostom* should

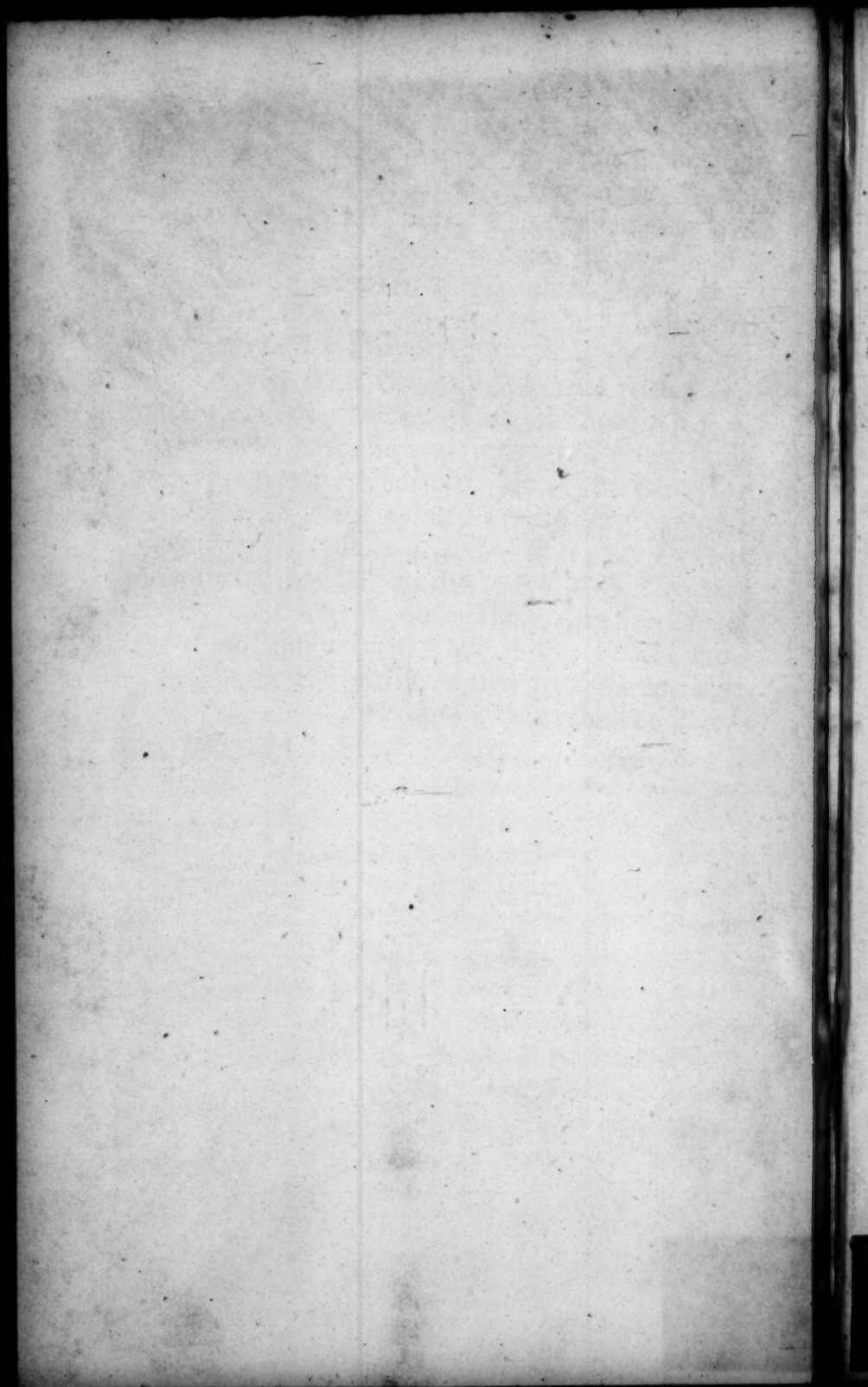
should be translated from *Comanum* to *Constantinople*, which was performed 38 years after his decease. The Corps were received with the highest joy, mixed with infinite shame and sorrow; with the extreamest shame and sorrow, that so great a Prelate, so admirable a Preacher, so holy a man, Christians should banish into the remotest parts of the World. What infinite sorrow, to conceive that a Christian City should be deprived of so glorious a Person, and his death to be hastened by the hands of Christians, whose life deserved to be prolonged by all possible care and industry. Yet what joy, to see the Empire changed, the City all attending the Ship that brought the Corps of their banished Archbishop. *Theodosius* himself, an Emperour composed with valour, and goodness; a person of the greatest courage, and sweetest temper in the World, being the chief Mourner. And thus *Chrysostom* is carried with all imaginable pomp, and with all the sacred solemnities, to the Church of *St. Sophia*, his holy name is re-inserted into the Sacred *Dipticks*; and in the grave of *Chrysostom* all contentions were buried, the Eastern and Western Churches reconciled, no private conventions maintained, but all met in the unity of the Spirit, and bond of peace. The works of this person are many and incomparable; his Auditors after they came from Church would usually cry, O Golden Mouth! While he lived, and two ages at least after his death, he was known by common discourse and writing by the name of *John*, but afterwards the glory of his writings gave him the  
cogno-

cognomen of *Chrysoſtom*: and indeed nothing can ſhine in greater luſtre, then he in the excellency of Eloquence, piety and induſtry. Thus theſe two great perſons, as the *Phœnix* having made a Neſt, which is her Funeral Pile, of the odoriferous branches, which the Aromatick Trees of *Arabia* afford, by an agitation of the Air through the nimble motion of her wings, cauſeth the *Solar Beams* to ſet it on fire, which being kindled, ſhe lays her ſelf quietly in thoſe flames, and there with great content expires; knowing that of thoſe aſhes another more Juvenile and ſprightly *Phœnix* ſhall ariſe: ſo theſe great perſons, having prepared for themſelves by their actions (more fragrant and ſweet then the odours of the Eaſt) an Eternal Monument, are laid in the grave in the ſweeteſt repoſe; knowing that out of their aſhes there ſhall ariſe thoſe Bodies (which are in this World embalmed with the perfumes of a great Fame, and the odours of glorious actions) that ſhall be inveſted with light and immortality.

F I N I S.







F 184133

C4646

